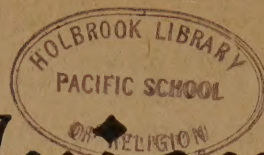


The American Friend



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The Basis of Greatness

An Editorial

A Ministry to Young Friends

By T. Canby Jones

Reconstructing Rural Life in the Middle West

By Stanley Hamilton

Christian Europe Today and Tomorrow

By Rev. Dr. Samuel McCrea

Three Group Conferences in Wilmington

By Elsie McCoy

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For December 13—The Value of the Church to the Social Order

(Matthew 5:13-16; Mark 12:13-17; Luke 6:27-38; Acts 8:4-8; Romans 13:1-10; I Peter 2:13-17.)

THE VALUE OF THE CHURCH TO THE SOCIAL ORDER

The Church and the Social Order are closely related. A sensitive social consciousness was little known until after the teachings and example of Jesus. We calmly accept without much thought the evidence of this in modern society—education, hospitals, care of the aged and infirm, improved working conditions, health, etc.

But all of this has not come easily or steadily. Many times and for long periods the "salt" of the Church has "lost its savor". Monopoly has been very bad for the Church which exercised it, causing ignorance and repression among the people and such excesses as the witchcraft trials in New England. The great days of the Church, the great advances, have come when it was sensitive to the needs of the people—"when the salt had its savor". Jesus did not work closely with the established religion of his time. Why? Why did he bring unto himself all kinds of people, sinners and unwashed? Was it because the priesthood had lost touch with the people?

Recent decades have seen a mad scramble for money and power with most churchmen joining in. The shocks of depression and war have caused some deep thought about our economic system and the essentials of production. Recently Dr. Wm. Temple, Archbishop of Canterbury, wrote out a six-fold objective which would correct the economic errors. He said in substance, "the consumer ought to be considered the whole end of the economic process". He sums up as follows: "The aim of a Christian Social Order is the fullest possible development of individual personality in the widest and deepest possible fellowship."

The Wilmington Conference of Friends issued a good statement on economic justice and outlined a possible three-fold balanced economy: a. Public production for social needs; b. Private production on a competitive basis; and, c. Cooperative production and distribution under voluntary groups.

On November 14 the Roman Catholic

bishops of the U. S. made this declaration, in brief, "The final goal of economic production is the benefit of the consumer."

Thus leaders of the Christian Church are trying to bring the light out from under the bushel. All of these statements mentioned should be read through carefully. The years just ahead promise to be interesting; not easy, but challenging.

Some Friends have pointed out that much recent social legislation was required because the Church had defaulted. It had not removed the cause of many social evils. There might now be less need to render unto Caesar in taxes if we before had rendered more generously and thoughtfully under God to others.

In the AFSC work camps for some nine years young people have, "by well doing put to silence the ignorance of foolish men". Nowhere has this been more evident than in Mexico where understanding and love are being built up by good works such as the erecting of school houses.

I should like to quote again from the statement by the Archbishop of Canterbury. "There is no hope of establishing a more Christian Social Order except through the labor and sacrifice of those in whom the Spirit of Christ is active."

SOME QUESTIONS WHICH WILL NOT DOWN

Is the development of Christian personality dependent upon a right social environment? The coming of the Holy Spirit seemed to carry the fellowship into a practice of sharing material things. Since the practice was abandoned, is it a proof that they were on the wrong track?

STANLEY HAMILTON.

For December 20—The Birth of Jesus (Luke 2:1-20)

THE TRUE SPIRIT OF CHRISTMAS

We begin our Christmas celebration with all kinds of preparations, and with all degrees of extravagance.

Each step in the traditional celebration takes planning and foresight. Lists bring together all our friends so that we can deal out our best wishes systematically. Some of us design our own cards—gather the materials, create the pattern, work out the finished piece of

art with patience and skill. Even if we don't make our own, we select with all our care and taste the ones that will bear our messages. And the giving of gifts, which is the heart of our Christmas celebration, calls for the most extensive planning. Ten thousand Santa Clauses appear in our stores and on our sidewalks. Show windows become colorful with bells, tinsel, light, red, green, reindeer, snow, holly, wreaths, angels, and all the traditional paraphernalia and symbols of Christmas. Charity organizations gather gifts for distribution among those who could not give nor receive otherwise. Shopping crowds gather. Stores pile in their stock and hire extra help to sell it. Movie houses and churches gather piles of toys and clothing. Strange packages begin to arrive in our homes. Then there is caroling, gifts of song. And food, given and received. Finally, on Christmas morning, all these expectations and intentions come to pass. People, cards, gifts, arrive at their destination and are received with as much sympathy and gladness as they were sent with. There is a moment of holiday and gratitude and good-will in the world, no matter what horrors snatch away the rest of our moments. The world remembers Christmas, once it has ever known it, no matter how brief and bitter and pessimistic that memory is.

But is this the true Spirit of Christmas? In these days we may well ask what there is in this one holiday that makes it significant. The rush of travel and mail and giving has been going on now for a long time since war has come to us. It would be hard for us to swell the flooded capacity of our mechanisms of giving. The gifts we have been giving to all suffering people in the world overshadow all our Christmas effort, and still they only touch the surface of the world's need. We do not want the Spirit of Christmas to be only a more selfish spirit of giving, and yet we have come to think of this giving, actually and symbolically, as the real Santa Claus, the heart of our attitude at Christmas. And it is a good spirit—we cannot doubt that. The Magi gave their gifts at the first Christmas of all, gifts that were true gifts, true symbols of the going forth of their spirit to a babe wrapped in swaddling clothes. But is that all? Is that enough to make an excuse for an occasion like Christmas now in all our concentration and effort of war?

There was one Christmas, that first one, that was enough to stop the world—kings and shepherds and the busy throng gathered on the business of empire. Read that story and look for the secret spirit that has made Christmas a day in all those years when men remembered something of its spirit, no

(Continued on page 528)

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MURRAY S. KENWORTHY
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The Basis of Greatness

WE ARE living in an era of "Great Things." This is a "Global War." It is being fought on a totalitarian basis. Never before were so many men and people involved. Tanks are bigger. Airplanes are the largest ever built, will fly the farthest and carry the heaviest loads. Never were the stakes higher. So what?

But what do we mean by "greatness"? When after all is anything great? This term has been applied to men, and things, and incidents and movements and accomplishments from time immemorial and as we look back from our present vantage point we wonder why, in so many instances, the term was so used.

A certain wise man of the East was once confronted with that question when God directed him to gird up his loins like a man for certain demands were to be made of him and he must answer—not man, but God. Jesus had to meet that question when His disciples, imbued with the common conception of greatness, asked who was to be the greatest in the new kingdom. Jesus forthwith laid down the Christian basis—Service.

In His own life, Jesus demonstrated that principle of service, often to the distress of His followers. The most striking instance was the occasion of His washing the feet of His disciples. So far as we can see He never met an individual too low in the social scale for him to undertake some saving service.

That this conception is fundamental is easily proven. In the material world a substance is valuable in proportion to the service it can render; or put in other terms, in proportion to its "surrender value." We have many metals. They are now rated in value in proportion to the contribution they can make to our present ventures. We do not know the present or future value of any material, for many a residue of industry once cast aside is now listed among our most useful substances. The value of metals change as we find new or more valuable uses for them. Little known ones suddenly come to the fore. The chances are that few of us have ever seen any beryllium, but it is now of great importance. The best spring steel will endure about 3,000,000 vibrations, but "beryllium-copper will take at least a billion." In the testing room a disk of this alloy was set "on top of a large piece of cold-die steel.

Under 400 tons pressure, between jaws of a giant hydraulic press, not the copper, but the steel gave way. The beryllium-copper disk, unharmed, was imbedded in the steel."

So it is in any field of material things that one may wish to investigate: that substance that is the most useful to man is the one that can *serve* him best. In the world of food substances—vegetable or animal—this is particularly true. So, too, in the area of building materials; some are prized for plain utility, some for beauty. There are few if any substances that cannot be used anywhere. Those which now seem to plague us may tomorrow be found to be among the most valuable that nature's God has given us.

When will we accept the same concept about the value of a human life or of an institution—that great men of the race have been those who have given the most of themselves to its advancement. Again and again attempts have been made to list the great characters of the past. Before doing that one has to decide the basis upon which these men are to be measured. We certainly should agree with Jesus that the decision must be based on service rendered. Dr. Fosdick, not so long ago, preached a sermon on the Decisive Babies of the World. In that sermon he cites the fact that in the year 1809, when Napoleon, to whom history gives more pages than any other character in modern times, was at the zenith of his power, at least eight "decisive babies" were born—Darwin, Lincoln, Gladstone, Tennyson, Poe, Holmes, McCormick and Mendelssohn. These of course may not all have been among the most decisive babies of the world, but certainly their contribution to the affairs of men were not insignificant and some of them touched the human race in a most helpful way.

So too have the races of men made their contribution. Among them we list the Hebrews, who gave us the most valuable religion of the world. The Greeks gave philosophy and the appreciation of beauty in architecture and statuary. The Romans gave us organization and law, and many other peoples have made or are making their contributions.

We are now on a great battle field. Not only are many peoples involved, but many issues are being tossed about. But battles do not permanently settle

issues. When the world is calm again the philosophies of men will once more meet in the area of practical experience, and those ideals or philosophies, and only those, which can stand up on the proving grounds, will endure and be used.

For centuries men and nations have sought to build empires and exploit peoples to their own selfish ends in defiance of the principle that service is the basis of greatness. The American nations met in conference at Havana, in mid-summer of 1940, missed one of the great opportunities of the age to say to the rest of the world and Europe in particular: we know that you have economic and population

problems pressing you because of your limited areas and need of raw materials; we have room to spare; we have resources yet untouched; let us come to some understanding about these things so that we may share the things which God has given for the welfare of the whole race of man. "Utopian," call it that if you wish; but some day just that will have to be done if the world is ever to settle down in peace. Someday a nation will rise up and be a great nation because it will engage itself in service to areas less fortunate. The new world order must, to be enduring, be built not on what man can get, but on what he can give.

A Ministry to Young Friends

By T. Canby Jones

THIS past summer I had the glorious privilege of traveling among Young Friends of the Five Years Meeting trying to carry to them a message of challenge to greater commitment in the face of the present world chaos. In passing I should say that the statements I make are uncertain and in many cases need to be qualified. It is very difficult to make any generalization about the spiritual findings of groups or individuals. For the sake of emphasis, however, I shall be positive.

The great problem that faces the Society of Friends today is spiritual unity! How much all varieties of Friends need one another. Where one group is strong in its emphasis others are weak and backward. Some Friends put great emphasis on personal commitment to God. There is great enthusiasm and emotional release and a powerful concern for spreading the Gospel. The excellency of these strong points sometimes is compromised by a lack of social vision and by mistaking words and principles for beliefs applied constantly in daily life. Other Friends put great emphasis on tolerance, on universal brotherhood, and on social action with a capital "A." Reason and the mind play a great part and we must do things and get them done now. This point of view in the extreme, soft pedals the necessity for utter personal commitment to God. The action is accomplished more in what *we think* is a spirit of love rather than in pure love inspired by God. Humility and suffering, the great prerequisites for acting in the love of God become unknown. Other Friends, at their worst, suffer from a dessicating spirit of traditionalism. At their best, there is a solidity and radiance of personal living which carries peace and serenity in its train. A good many Young Friends have no place in their thinking for evil as a positive, rampant, destructive force. "Evil is only an absence of

good—a negative quantity," they say. But the ocean of darkness must be recognized and overcome by pure love.

How clear it is from these few statements how much each group of Friends needs the other. If the concern for spreading the Gospel and the enthusiasm of the God-blinded life could temper and season those who put all their stock in social action—how glorious! If the love and understanding of others, the need for social concerns, and an emphasis on the spirit behind words could broaden and harmonize others—what a great service to God!

Another great and demanding need in the Society is a ministry to the black despair and spiritual suffering of the world, of our own country and Society of Friends. Hand in hand with the efforts to rebuild the world and to alleviate physical suffering, starting now, must go a spiritual atonement for the hatred and spiritual death that now blights America and all the world. There must be a verbal ministry born in the agony of despair and suffering which rises triumphant over the darkness carrying a message of love and forgiveness. The glorious discovery of God, Christ's spirit present in their lives drove the early Friends to proclaim Him in England and America. The responsibility for this lies upon us now. Traveling under the weight of spiritual concern was the most characteristic activity of the early Friends. Today it has dwindled to a mere trickle. Not only does concerned intervisitation let Friends of different flavors know one another, it builds friendship, love, and spiritual unity. George Keith, the first dissenter from the Society says, "It is those travelling ministers that keep the Quakers in so strong a countenance."

Another way to bring about the spiritual unity which the chaos of the world demands is by writing epistles. Letters of spiritual weight and concern must go

between local meetings across the borders of yearly meetings, between groups of Young Friends, between different quarters within a yearly meeting, and between yearly meetings not once but four or five times a year.

VISITING YOUNG FRIENDS CONFERENCES

The work this summer started in North Carolina at the Lake Singletary Young Friends camp. The group in attendance was quite large being made up primarily of high school girls. The spirit of the camp was sincere and searching. This spirit expressed itself most beautifully in the vesper service held on the pier which jutted westward into the lake. The silence was well used by most and the contributions in song and message were fine. The classes were largely concerned with testimonies and outward activities of Friends. The camp was planned and staffed by Young Friends. One left with a sense that seeds of spiritual growth had been planted.

The Yearly Meeting of Young Friends for New England, held at Ocean Park, Maine, came next. The silent meeting for worship held in the morning went quite well, with participation by many. Leslie Shaffer, Mary Hoxie Jones, and Joe Lippincott led the classes on "The Relevance of Our Quaker Faith," "Friends and Foreign Service," and "Co-operative Communities." One of the highlights of the evening meetings was Rufus Jones' talk to Young Friends on our responsibility for the rediscovery of the central message of Friends and the necessary personal commitment to bear that message. This camp was fortunate in having a good sized group of older Young Friends—a large group in comparison to the other camps. This Senior bunch had one class which seemed to highlight the conference. In an attitude of informal worship we read together powerful devotional material such as Thomas Kelly, Père Grou, Brother Law-

rence, Meister Eckhart, Letters by a Modern Mystic, etc. The last time we met a searching spirit of worship developed. Towards the end one Friend spoke our minds, when he expressed the great unity and interknittedness he felt within the group. There was real spiritual power released and we were thankful.

Charles F. Thomas joined me at Young Friends camp, Quaker Haven, Indiana. This doubled the effectiveness of the work for we traveled together most of the rest of the summer. The unity of the Quaker Haven conference suffered some on account of the large crowd of 176 and the wide age range of young people there. The classes for the Senior group on Quaker Conceptions, Reading the Bible, Dates and Marriages, and "Finding Myself" were especially helpful. Here again a group met for devotional reading and worship together in the afternoon. For those who took part, it was in this uniting fellowship that the conference took on real meaning. We saw new realms of religious living and that a deeper dedication was required of us. We had become a loving unity—what Tom Kelly calls "a little colony of heaven." On the last morning we met again and went from there into the class on "Finding Myself." The spirit of worship carried over uplifting the class, bringing rich significance to its topic.

The Iowa Young Friends' conference, at Oskaloosa, in the latter part of July was favored by a particularly reverent spirit. Errol Elliott helped us much with his challenging messages and Charles Thomas lifted us to the new levels of religious living necessary for today's world. Here also a group of twelve rejoiced in the close fellowship of reading and seeking together. I might add that this conference had the best organized and best directed recreational program of any I attended.

In the interim between Young Friends' camps and conferences Charles Thomas and I saw a good deal of service in local meetings. Sometimes we participated in the Sunday morning service and other times we held appointed meetings with emphasis particularly on young people. We usually found two to three young people at each meeting who seemed to respond fully and wholeheartedly to the messages that we brought. We met with such groups in North Carolina, southern Virginia, Indiana, Iowa, Nebraska, and Colorado.

In the latter part of the summer Charles Thomas and I had the privilege of spending a week in searching conference at Estes Park, Colo., with Cecil Hinshaw and fifteen Young Friends from Friends University, Wichita, Kansas. The two main subjects of the con-

ference were Pacifism and John Woolman. With the invaluable aid of Janet Whitney's book this conclusion was reached: the only constructive peace testimony comes through the deep humility, self resignation, and dedication to God which John Woolman lived so gloriously. We held our classes and devotional periods when we felt the need, sometimes in the cabin, sometimes on the side of a mountain or by a stream. We also considered the problems of evil, humility, spiritual unity in our home meetings, and a Christian spirit applied to economic and social problems.

Following this enriching conference the two of us proceeded to Denver, Palmer Lake, Colo., Benkleman, Nebr., Central City, Nebr., and Wichita, Kansas. The most striking of these meetings was our too brief visit to Benkleman. When you saw the church situated on the rolling plains with nothing in sight but cornstalks and the parsonage, three-quarters of a mile west, it made you wonder where in the world the congregation came from. Nebraska Yearly Meeting suffers terribly from geography. Only rarely do these Friends have visitors from the Five Years Meeting. Charles Thomas and I were considerably exercised prior to the meeting here, because we feared our ministry might not be acceptable. But unity and understanding triumphed over terminology and differences.

CONCLUSIONS

The burden of our message during the summer, whether in conference or meeting, centered around the amazing and revolutionary discovery that God can be known and communed with directly in our hearts, not as a cold, distant universal force but as a loving and ever-present Spirit to lead us to a victorious life of complete commitment to Him.

Too long have we relegated our religious interests and the deeper stirrings of our lives to second place. For the more intellectual and materialistic, the art of rationalizing out of a deeper commitment has been perfected to a diabolical degree. Our lives are compartmentalized. We seem to be endowed with a multitude of conflicting interests, while off in some musty corner lies our interest in deeper motivation. But we never seem to get time to give to that interest.

But what of the world locked in the throes of a death struggle, of an America more pessimistic and depressed than ever in its history? Will lives lived on ordinary levels—unintegrated, time torn, materialist, "good," lives meet this need?

Commitment and dedication of our lives to Him who is the loving presence within does not start with vague spir-

itual gyrations about suffering humanity. It starts here in our ordinary lives. Brother Lawrence suggested, "That our sanctification (does) not depend upon changing our works, but in doing that for God's sake which we ordinarily do for our own." Some will be called to extraordinary acts of service and message bearing and His love and strength will go with them. But the way to change the world, the human heart, and ourselves is to put Brother Lawrence's recommendation into practice. Our attitudes, our shortcomings, our neighbors, our church, and community are the places to begin. For the time John Woolman spent in travelling under concern to other places he spent ten times the amount working, worshipping, and laboring with people in his own Philadelphia area. He must have spent a thousand times that much time in purifying himself, going to God for motivation and guidance.

God touches us through a yearning and longing for glorious otherness which expresses itself in a multitude of ways. Things we enjoy and participate in, not for self interest, partisanship, or ambition but for their own beauty; answer this need. A book of great power and vision, a friendship of depth and simplicity, any job that calls for unselfish creativeness are a few of the innumerable examples. Admit, know, and grow into the common denominator of unselfish and loving action. Look at the world through the eyes of this seeking spirit and you will see it with compassion as Christ did. You will find that the most cryptic passages of scripture, the whole meaning of Christ's sacrificial loving (I started to say living), flame with glorious significance. By making this very moment an act of worship, of opening myself toward God I can begin to live life eternal. I can find purity of heart. This is one basket in which you should put all of your eggs. Stake everything on the inadequate and disjointed knowledge of God which exists already within you and find yourself transformed, ennobled, humble and trusting "ready to run and not be weary, to walk and not faint" for you have believed and found. Singleness of eye has brought the glorious light of eternity into your whole being. Our homes, our government, our world aches for people who are not only seeking but who have found!

Having stumbled onto the way, having seen a flash of eternal light, we must daily and continually redirect ourselves to the light within which we now know and recognize. Read the Bible and other devotional writings daily. Know your friends in that which is Eternal. In short, look at all of your life, your busi-

ness and your daily routine through eyes which put God and His kingdom first.

God having made great allowances for our weakness when we first discover him, gradually will lay upon us tasks and burdens which we seem called to bear, even though much in us rebels against the task. Here we learn something of God's means to growth—suffering. When called to a duty from which our judgment and respectability and fear hold us back, it is by suffering that He makes us willing. A God-given life means to learn again and again that His will and His purposes must be done. We must be perpetually bowed in worship so that our failures, our reservations, our blind spots, and prejudices may be burned out in the purifying fire of His love.

We proud Americans who have felt a slight inconvenience of war must be brought to our knees. Upon us all lies

the crushing burden of the world's suffering and we must be humbled. In the depths of humility, not of despair, is born the new word of hope and the triumphant message of forgiveness which can speak to our world. Humility consists in realizing our own blind spots and blackness and coming to a fuller and overwhelming realization of the immensity and presence of God's power and that we can work only through Him.

In our hurry to better the material welfare of our fellow men, which is daily becoming such a crushing task, we have forgotten the great and central task of religion to make men grow spiritually, to bring them the power of God's love through words and action, to love them into eternal life. We must teach others and be to others the newly found truth of love-enobled suffering, humility, joy, and serenity. Out, root and branch, must go the overweening

American and upper class pride in our cultural and material superiority and hard-shelled pride in our religion. The American way must become the loving, suffering, serving way. This service must be God-initiated, God-led, and God-inspired.

We've been blown sky high by the most potent explosive in the world—God's love! Why talk about unattainable perfection? It's here! The kingdom of God is all about us. We have found the way of life that Christ lived, to know and be loved by God, to suffer and be humbled, to find no earthly reward, to know a power and joy and peace in life which passes all understanding. The pearl of great price is ours and we would share the discovery with all God's loved ones through loving service and message bearing. In simple joy we say "Thou art our beloved Father in whom we put our trust."

Reconstructing Rural Life in the Middle West

By Stanley Hamilton

THE concern which I present here is not novel. It is so widely held in fact, that it might almost be classified along with the weather and Mark Twain's famous remark, "Everybody talks about it, but nobody does anything about it." This concern has to do with rural life in the middle west, especially as it is related to the historic peace churches, Brethren, Friends and Mennonites.

Farm and village life in the mid-west has been suffering for decades from a kind of social erosion. The movement of farm youth to industrial cities has been increased by many factors, desire for better economic or social position, more comfortable housing, better schools, more cultural advantages, desire to avoid hard work, etc.

The historic peace churches in their beginnings and growth in the United States were essentially rural. Their members largely believed in and practiced a way of life that was devout, simple, sufficient and attractive. However, these groups, in varying degrees, came into contact with and yielded to a tempting and diverting philosophy of success which demanded more money or more land or a better position or less work with the hands. Our educational system for many decades generally followed this line of thought. The colleges of the historic peace churches joined in, and the normal flow of their youth to

the cities became a flood. This social erosion has affected not alone these church groups but the whole social structure.

It should have been obvious that we could not continue to drain off completely the choice young leaders from the rural areas without eventual disaster.

What has happened to rural life in the middle west? What has happened to the historic peace churches and especially to the Society of Friends? Was this success goal a will-of-the-wisp? Isn't it possible for everybody to be rich? What has happened to many of the solid, prosperous old Mennonite, Quaker and Dunkard neighborhoods? Tenancy continues to increase steadily. Corporation farming is growing. Our meetings are being laid down and our numbers and our vitality diminish.

Was there something in the belief, formerly held by most Friends, that rural life was a *way of life*, devout, simple, sufficient and satisfactory? Why hasn't Quakerism thrived in the industrial and commercial centers? We have lost the philosophy that guided earlier Friends. We have not replaced it with a workable system of values.

M. R. Zigler, prominent leader in the Church of the Brethren, said to me recently, "I have been saying for some time that if I were the Devil and wanted to destroy the Church of the Breth-

ren I would run our church colleges just like they have been run in the past twenty-five years." Here it might be well to observe that the church colleges, Friends included, have been run about the way the members and constituency wanted them run.

Here I quote from a letter which Dr. O. E. Baker recently wrote to the president of a Mennonite College:

"The visit to the College was of deep interest to me. The occupational preference of the students whom I met at the Dormitory the evening after my lecture, at their request, and the attitude of most of these students toward rural life, again revealed to me how powerful and pervasive is our modern urban culture. When these youth go to the city, as ninety per cent of them apparently hope to do, and join other churches than the Mennonite, because there will in most cases be no Mennonite Church in the city for them to join, a question arises in my mind as to whether the traditions and values associated with the philosophy and history of the Mennonite Church will survive more than one generation. . . It gives me concern to see a rising generation so glibly turning its back on a culture which has clearly tended toward survival and seeking instead a culture which so clearly tends toward extinction of the families and of the races which accept it. . . We need a new rural culture which will combine the mechan-

ical conveniences that science has enabled our urban culture to acquire with the system of values that the rural people, particularly such people as the Mennonites, have developed during hundreds of years of struggle and, if I may be permitted to add an opinion, as guided by a divine purpose.

"If our colleges and universities facilitate, indeed almost compel, the more ambitious and better educated of our rural youth to go to the cities to live and partake of the spirit of our urban culture, the hope of developing a permanent rural culture, must be postponed until other institutions are devised to train the leaders among our rural youth."

Recently, at the National Catholic Rural Life Conference at Peoria, a few of us met at the close of an afternoon session for an informal discussion of these rural problems. It lasted four hours. We even continued across the supper hour without noticing it. Part of the discussions was around the possibility of establishing a Rural Life Conference of the Historic Peace Churches. These men urged me to call a meeting of thirty or forty interested people from the peace churches, colleges and farms to consider such a program.

One of our college presidents said, "I'd like to do something, but I don't know where to take hold." There are some very good examples. The Folk School and the Agrarian movement in Denmark resulted largely from the vision and hard work of a churchman, Bishop Grundtvig. The adult education movement in eastern Nova Scotia was begun by a parish priest, Father Jimmy Tompkins, after he had been moved from St. Francis Xavier University to Antigonish to Canso and Little Dover. From the work which he began in this bleak parish along the coast there resulted the extension department at St. Francis Xavier, now embracing 40,000 people annually in study clubs. This has been described as the finest adult education work on the American continent. The growing cooperatives and credit unions which grew out of this educational movement have lifted the level of life in all of eastern Nova Scotia and Cape Breton Island. Priests, Protestant ministers, sisters, teachers, union leaders, workers and farmers have really cooperated and worked across barriers to develop this program. St. Francis Xavier University has gained world wide attention, increased student enrollment and substantial financial aid since it set out to meet the needs of the people, to educate them for living as well as for degrees.

The National Catholic Rural Life Conference is another example. Concerned priests, bishops and lay leaders were wise enough to begin twenty years ago, to work with rural people along

lines of social and economic need. They work with people where they find them, non-Catholics, anybody. There were 1,100 people in attendance at the twentieth annual convention of the National Catholic Rural Life Conference at Peoria, October 3-6. Father Jimmy Tompkins of Nova Scotia once said, "The people aren't interested in theology. They want a bite to eat." He may have something there!

But my college president friend would say, "What can we do now? Where can we take hold?" Here are some suggestions for setting up an inclusive program of cooperation with Brethren, Mennonites and all others interested.

SUGGESTED METHODS FOR USE IN CONSTRUCTION DEVELOPMENT OF RURAL LIFE

1. Provide a Counselling Service. Seek out young people who will live, work, teach and minister in rural communities. Make contacts through (a) Meetings and Churches; (b) Colleges—Bluffton, Goshen, Earlham, Manchester and Wilmington; (c) C. P. S. camps. Challenge young people with: The religious significance of rural life—Sense of sharing with God in aiding growth; possibility of creative leisure; advantages in spiritual and physical life of family; the imperative need of saving and further developing the cultural values of the historic peace churches. Gently but firmly turn in another direction the romantic and starry-eyed souls who merely wish to commune with nature and the soil in the great open spaces. Rural

LAYETTE—1942

Dear Child whose little clothes I make
with care,
Each tiny stitch I make is sewn with
prayer.
I do not know beneath what sullen skies
You first may open wondering baby
eyes.
It may well be in lands across the sea
Or in some other place quite near to me.
You may be black, white, yellow, Gen-
tile, Jew.
I only know this sad old earth needs
you.
You've come into a world debauched
with hate,
Where love has shared too little and too
late.
As you are brave and strong and truly
free
So may the nations of the future be.
Unless you lift unshackled hands on
high
The dreams of God, the hopes of men,
will die.
And so I shape your tiny clothes with
care
And into each stitch I sew a mother's
prayer.

BERTHA HARRIS CONVERSE.

life means sweat and toil and likely some tears.

2. Set up an Extension Service, operating from a Center in or near one of our Colleges: (a) Provide a small but attractive and up to the minute library of 2,000 to 3,000 books and pamphlets on rural life and related subjects, credit unions, consumer problems, decentralism, methods of mutual aid, etc. Lend small boxes of such material to meetings, Churches and other groups. A box containing eight to ten books and twenty-five pamphlets to be loaned for three months. (b) Help organize: Study groups; Neighborhood efforts in mutual aid—joint ownership of costly tools and machinery; Church and Meeting projects—Lord's Acre plan, young people to plant and cultivate garden or small tract for benefit of C. P. S. or local need; all possible cooperative efforts, buying and marketing, credit unions, health and hospital care; seek to understand, interpret and work with all existing cooperative groups and efforts; help establish and promote Short Courses and Institutes in colleges for adults and young people who might not otherwise be reached; help organize a visiting faculty of qualified leaders. (c) Encourage experiments in: Building new communities in rural and rural-industrial areas (Mid-West Penn - Craft); cooperative housing; sharing tools and machines; subsistence farming, partial or complete; cash income from employment in nearby city or town.

3. Smaller, diversified or more intensive farming; Father and Son partnerships; the productive home, producing and processing food and clothing at home; loan funds to enable young people to set up homes on the land.

4. This work should be carried on by people who are taking part in rural life, living on, operating and partially dependent upon a small farm. There is a real advantage in having mud on your boots some of the time.

These suggested methods are not generally in the field of the state universities and such institutions. Given the courage, imagination and leadership there are no agencies so able to do this work as the historic peace churches.

I present these suggestions as a part of a deep personal concern. Many will agree that the American Friends Service Committee, through the Social-Industrial Section, should help in organizing and starting this work. This would give new life to the Society of Friends in the Middle West, which, in itself, is important, and it would be pioneering in discovering new ways of living, growth and culture, while passing along the best of the traditional culture of Friends, Brethren and Mennonites very much of which was dependent upon rural life.

October 24, 1942.

Christian Europe Today and Tomorrow

By Rev. Dr. Samuel McCrea

General Secretary of the Federal Council of the Churches of Christ in America

SEVERAL American churchmen have been able to visit England earlier in the year; my visit was the first made to the Continent by a representative of the American Churches since our entry into the war.

Of the six weeks abroad, three were spent in Switzerland, the other three in transit through unoccupied France, Spain and Portugal. Switzerland is the country *par excellence* for learning about the Continent today. As a neutral island in the center of a vast sea of conflicting currents, it affords the best single opportunity of learning about conditions in Europe. It was my good fortune to talk not only with scores of leaders in the Swiss churches but also with French, Swedish, Dutch and German Christians.

THE VITALITY OF THE CHURCH

1. The outstanding impression left by such a visit is that the Church in Europe, in spite of all that it has suffered—or perhaps because of it—has a surprising spiritual vitality. In outward circumstances, in many countries, it is pathetically feeble—impoverished, restricted in its services, unable to provide training for its ministers. Not a few of its best leaders, like Bishop Berggrav in Norway, Professor Hendrik Kraemer in Holland, and Pastor Martin Niemöller in Germany, are imprisoned or interned, but the influence of their witness to the faith is even greater than if they were free. In many cases the Church, in both its Protestant and its Catholic branches, is the greatest center of resistance to Nazism.

Unoccupied France today affords the most recent illustration of the moral vigor and spiritual freedom of the Church. There the Church, after a period of confusion, is finding its soul again in connection with the issue of the treatment of the Jews. When the Laval regime, under the demand of its Nazi master, adopted the policy of deporting Jews for forced labor, it was the Church which found the clearest voice in their defense. The heads of both the Protestant and the Catholic communions made official protest. In both Catholic and Protestant parishes throughout the country pastoral letters were read, describing the current persecution of the Jews as unchristian. Pastors assisted large numbers of the hapless refugees to escape from the clutches of the police and provided asylum for Jewish children whose parents were deported.

It is also of great significance that

The writer has just returned from a visit to the Continent of Europe, made at the request of the American members of the Provisional Committee of the World Council of Churches.

both in Germany and in occupied countries the Church, in the face of all obstacles put in its way and deliberate efforts to render it ineffective, has been able to maintain its parish organization. The local congregations have withstood the disruptive forces. In fact, the Church is the one institution which has succeeded, in the main, in maintaining a solidarity against totalitarian pressure.

THE CHRISTIAN WORLD FELLOWSHIP STILL LIVES

2. Another impression, closely related to the first, is that, despite the war, the ecumenical Christian fellowship still lives. Wounded though it be, it survives.

Thanks to the fact that before the war the World Council of Churches had come into being, at least in a provisional form, the leaders in the churches in most of the countries of Europe do not feel themselves wholly shut off from one another. In a surprising degree, Christian leaders in one nation know what is being thought and done in the others. Although the rigid censorship in some countries prevents a wide dissemination of knowledge as to what is happening in the outside world, it is remarkable that so much is transmitted by personal message from friend to friend.

THE WORLD COUNCIL A REALITY

3. It is also deeply gratifying to discover that the World Council of Churches, although in a preliminary stage of organization, is actually a functioning reality. In addition to its basic task of developing the ecumenical contacts among all the churches, it is carrying on concrete services to human need in behalf of the cooperating churches. One of the most important is in behalf of refugees, particularly those who are Christian and have a special claim upon the sympathy of fellow-Christians. The office is an international clearing-house for the Christian agencies of refugee service in America, England, Switzerland and other countries.

Another invaluable program, already well organized, is the spiritual ministry to prisoners of war. Through its Ecumenical Chaplaincy Commission, working in close collaboration with the

War Prisoners' Aid of the YMCA, the World Council is able to provide for visits of chaplains to prison camps. While I was in Switzerland, Professor Jacques Courvoisier, of the University of Geneva, was in Germany on such a visit to camps of French prisoners.

POST-WAR RELIEF AND RECONSTRUCTION

4. Even a slight contact with the European Continent stirs the imagination to realize what a tremendous program for the reconstruction of the Christian institutions of many countries after the war will be necessary. Owing to the totalitarian character of this war the churches have been far more deeply affected by it than in the first World War. Several churches have passed through such radical conflicts that their structure is gravely disrupted. Yet these very churches, as a result of their years of struggle, have developed a stronger sense of their responsibility to the nation as a whole and will be spiritually ready for fresh efforts both in evangelism and in Christian social work. The first task will be to help in rebuilding the whole church organization in order that it may be able to serve its own people.

So vast a program cannot be carried out merely on a denominational basis. It must be approached in a truly ecumenical spirit and be an expression of a Christian solidarity in which each group recognizes each other group as members of the one Body of Christ.

Since many churches of many nations will be involved in the work of reconstruction, both on the giving and the receiving end, the problem of coordination becomes acute. There is serious danger of competition, of overlapping and of conflict of policy.

Fortunately the World Council of Churches affords the needed center for such coordination. Already most of the churches, both of America and of Europe, belong to its fellowship. Within this fellowship it will surely be possible to arrive at a voluntary correlation of efforts which will leave every church free to act within the framework of a generally accepted policy which all have helped to formulate.

The keynote of the whole effort must be not one of denominational extension but of working with and through the churches in each country in accordance with a general plan which is understood and accepted by all.

The relation of the Central Bureau for the Relief of the Churches of Europe

(which came into existence after the first World War and has had an invaluable experience for two decades) to the new plan will, of course, be determined by the Central Bureau itself. It is hoped that the Central Bureau will decide to combine its post-war efforts with those of the World Council, which has now emerged as the most inclusive ecumenical body directly representing the churches.

Plans have already been made for a meeting of the Assembly of the World Council promptly after the cessation of hostilities, or, if that should not be feasible, an enlarged meeting of the Provisional Committee to which all the churches which have voted to become members of the Council would be invited to send official representatives. In this way the whole plan of reconstruction could receive the necessary revision and official sanction.

THE CHARACTER OF THE POST-WAR WORLD

5. Contact with Christian leaders in the churches of other lands impresses one with the urgency of a greater give-and-take of discussion between them and us concerning the nature of the peace to be sought. It is not easy to exaggerate the importance of this. Unless there can be a systematic program of study and consultation, it may be found at the end of the war that there is little consensus of judgment between the churches of America and those of Europe as to what they should stand for.

The main difference which one discerns today is that the American churches are thinking chiefly in terms of long-range objectives of a federated Europe in a federated world, while the European churches are preoccupied with the more immediate problems of how to secure at least some measure of order and stability in the period immediately following the war. To the Europeans, faced with the prospect of chaos after the collapse of Nazi domination, the great issue is whether *any* sort of decently ordered life can be quickly established. To them the American tendency to leap ahead to some ideal world order seems romantic and perfectionist. The gulf between the two points of view is not unbridgeable, for American and European Christians are alike concerned both with the more immediate and the more long-range objectives—even though the perspective is different. But there is need for the two groups to have a greater exposure to each other's thinking.

There is also a noticeable difference between much Christian thinking in America and the best Christian thought of Europe with reference to the place of force in the maintenance of order and justice. This is a matter to which

many American Christians close, or half-close, their eyes. To Europeans, on the other hand, it is the very crux of the future situation. They want to know whether the new international authority is to have the means of enforcing its judgments. And therefore they want to know what role America is prepared to play permanently in world affairs. They are especially eager to be assured that America will not revert to isolationism after the war. Here, again, is an intensely important point on which a steady interchange of thought between the American and the European churches is called for.

In every conversation with European Christians the question of the place of Germany in the post-war world was bound to arise. It seemed to me to be the question which is most in their minds. They insist that the answer to other questions depends on the answer to this. If, for example, you speak of a federated Europe they want to know whether the German Reich is to be a unit in the federal union or whether the Reich is to be subdivided into several administrative units so that the smaller peoples of Europe will not be dominated by Germany. This point of view prevails both in neutral Switzerland and in

occupied countries like Holland. If there is to be any meeting of minds as between the Christians of America and the Christians of Europe, the problem of the future status of Germany cannot be evaded. In this connection it is important to make a distinction between the Nazi regime and the German people. That there is a large section of the German people who are as opposed to Nazism as we are is hardly open to doubt.

In the effort to arrive at an ecumenical Christian mind—instead of an outlook distorted by a one-sided perspective—the work of the Study Department of the World Council of Churches needs to be greatly magnified. Already it has translated, for Continental use, documents like William Paton's "The Church and World Order" and the American report of the Delaware (Ohio) Conference on the Bases of a Just and Durable Peace. A much more systematic interchange of thought is called for. Some day the cast-iron structure of the Axis will be broken. If Christians are then to be able to speak with anything like an ecumenical voice with reference to concrete issues of the future world order, they must take more seriously the process of ecumenical study now.

The Friends Ambulance Unit in China

By Christopher B. Sharman

LAST month I returned to England after visits to China and the United States on behalf of the Friends Ambulance Unit.

Nearly two years ago much thought was being given to the possibility of sending a section of the Friends Ambulance Unit to China. It was realized that this could be done only if financial support could be found in America, and to America I went to investigate.

I was most encouraged to find that the American Friends' Service Committee were willing to sponsor this Unit and, through United China Relief, sufficient money was made available. All the necessary equipment, such as medical supplies, trucks, spare parts, a mobile workshop, was provided in America and sent by sea to Rangoon to be met by the first party of F. A. U. men to leave England.

In November, 1941, I proceeded to China. While I was there conditions were changing rapidly, and plans for relief had to be capable of swift adaptation. The immediate need was to distribute to the hospitals the medical supplies and drugs which had accumulated in Burma and South West China. By

organizing a convoy system of trucks and making use of roads, rivers and railways, it was possible to cover most of the provinces of China.

We were fortunate in having the wisdom of older Friends to guide us. Harry Silcock, who was in Chungking when I arrived, shared an adventurous journey with me to Kweiyang, which included what were soon to become familiar occurrences: broken springs, lost running-boards, choked carburetors, leaking petrol tanks, and many glimpses of eternity. The door of Arnold and Lois Vaught's house in the hills was always open to members of the Unit, and Leonard Tomkinson shared many of our joys and sorrows.

I continued the drive along the Burma Road down to Rangoon, and returned to China with a truck loaded with petrol and medical supplies. The track twists and turns for hundreds of miles through the mountain ranges. It was torn out of the mountains by the Chinese, who worked without any modern machinery and very few tools. It is incredibly beautiful and remarkably dangerous. It crosses two rivers, the Salween and the Mekong, and to do so descends in a dizzy

succession of spirals from a height of several thousands of feet to the river level, and then soars upward on the other side. There are suspension bridges swaying precariously over the rivers, and several attempts have been made to bomb them; but, even if these attempts were successful, the traffic could still cross by means of pontoon bridges. It is in this lower section of the road that malaria is such a deadly menace, and it is unwise to travel without a mosquito-net.

On the northern stretch of the road we slithered through mud and mist and slime. More than once our truck skidded off the road and had to be hauled back by chains. Since the Road opened, nearly 1,500 trucks have disappeared forever over the precipices, and the Road is lined with hundreds more which have been abandoned through lack of some small vital spare part or simple mechanical adjustment. The need for mechanics is perhaps even greater than the need for doctors.

We always slept in our trucks, if possible near a village, as there is still a danger of being held up at night in the mountains by bandits. It is also far more comfortable than being overrun by rats and other vermin in the village inns. We found no difficulty about food; parts of the interior are very fertile indeed, and for many miles almost every square foot of land seemed to be cultivated. There were vegetables, rice fields, orange groves in profusion, and no lack of eggs and chickens and pigs.

Our entry into Kunming was heralded by an air-raid, in which there were hundreds of casualties. Kunming, unlike Chungking, has no shelters, and the only escape is to the surrounding hills. It is heartrending to see the almost incredible fortitude of the Chinese people and their amazing capacity to absorb suffering, suffering which they have come to expect and accept as inevitable.

China has not forgotten that it was Britain and America who for years made it possible for Japan to fight her; America by sending oil and scrap metal, and Britain by adopting a policy which culminated in the closing of the Burma Road. Is it surprising, then, that there is a certain amount of distrust and suspicion of both America and Britain, and particularly of any official gestures, which to the Chinese seem inspired wholly by reasons of political expediency? Only a group of people with no political axe to grind, and whose whole desire is to help and understand the Chinese people, can cut through the prevailing suspicion and red tape.

The fall of Burma affected our transport programme substantially. The medical supplies which we had been bringing up from Burma over the

Chinese border will still take many months to distribute to the hospitals, but there is a shortage of petrol. We always had to bring from Burma all the petrol needed for transportation, and one-third to a half of every load was fuel to be used on the journey. These difficulties are being overcome by converting our trucks to burning other types of fuel, such as charcoal, Diesel oil and vegetable seed oil. It will not be easy, however, to get further supplies of any kind into China unless the present transportation by air from India is considerably augmented. This is important, not only for material reasons, but for the psychological relief it will be for the Chinese when the sense of being hemmed in and cut off from the outside world is removed.

Back in America again, I found great interest in the work the F. A. U. was

doing. It had not been easy for Friends in America to keep in close touch with happenings in China owing to communication difficulties, and because at that time there was only one American in the Unit. I was able to give first-hand news to those who had so generously supported us, and it was again most encouraging to find further desire to help the F. A. U. The American Friends' Service Committee, without whom it would have been impossible to undertake our work, is able, by means of funds provided through United China Relief, to maintain the Unit for another year. Other organizations also generously supplied both medical and mechanical equipment, and interest was widespread in this healing and constructive work which pacifists were anxious to carry out.

From *The Friend*, (London).

Three Group Conferences in Wilmington

THREE organizations—the American Friends Service Committee, The Fellowship Council and the Young Friends Fellowship—met for conferences in the Wilmington Friends Meeting House, Wilmington, Ohio, October 23 and 24. About four hundred people were in attendance, of whom more than one hundred were from other areas of Quakerdom.

On Friday afternoon the time was devoted to the interests of the Fellowship Council and to the Young Friends Fellowship, meeting separately. The two groups united in the public meeting for the evening in the discussion of the following topics: The Wider Quaker Fellowship, Our Meetings for Worship, and Our Ministry of Visitation. The American Friends Service Committee met in its regular monthly session on Saturday the 24th. Clarence Pickett reported that last year the A. F. S. C. used in the various sections of work, \$1,252,000, besides \$42,000 used in Peace Institutes over the country. Of this, Friends contributed one-tenth, and other people donated the rest.

The Service Committee is constantly receiving many applications for service in some line of its work. In the social-industrial section, Homer Morris brought information of the community development at Penn-Craft, Pa., and at other places and of the work camps, which during the past summer made places for 163 people such as the work camps in Mexico and the work camp among the Negroes in Indianapolis. Several young people made clear the spirit and the enthusiasm with which

they are working at the inter-racial problem in that city and the interest which is taken in the work by church people of various denominations. Edward Miller gave a vivid picture of the type of work being done in many work camps and the purpose and spirit of the work.

At this meeting, concern was expressed by Stanley Hamilton for the rural life of the Middle West. He deplored the drift of people from farms to cities; he considered it a type of social erosion. Dr. Arthur Morgan, former president of Antioch College, discussed the development of a program along this line to help in retaining our best young people in our rural communities.

The relocation of Japanese Americans was discussed by Homer Morris who had just returned from the West Coast where he had been working on this problem. About 112,000 Japanese have been moved from their homes and placed in camps. Seventy per cent of these Japanese are American citizens. He told of the plan of the government to release certain Japanese families to make their homes in various parts of the United States, and of the colleges where Japanese students are placed. Much assistance is being given in this work by various church groups, committees from church federations YMCA, YWCA, U. S. Employment Service, and others.

Harold Evans of Philadelphia discussed the conscientious objector and the Civilian Public Service camps. At present there are forty-six camps and sections for detached service with about

Continued on page 523)

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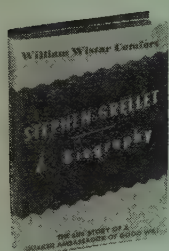
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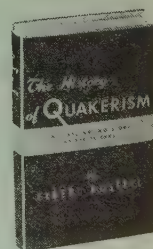
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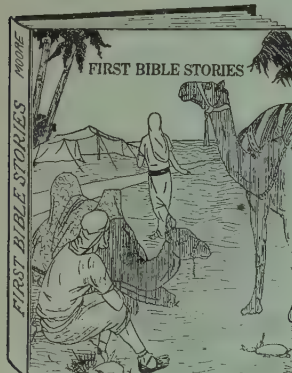


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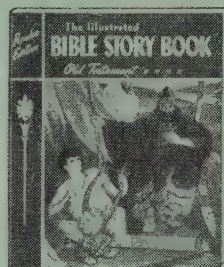
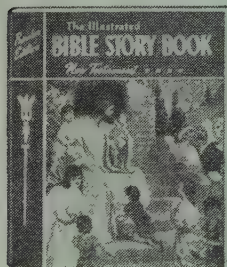
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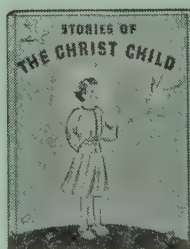
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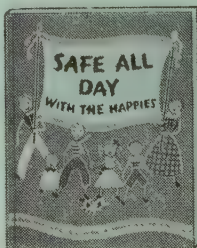
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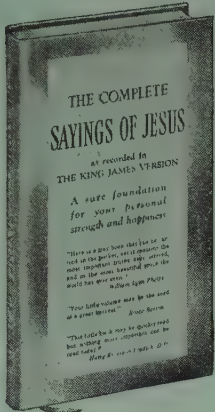
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THE COMPLETE SAYINGS OF JESUS

Compiled by Arthur Hinds.

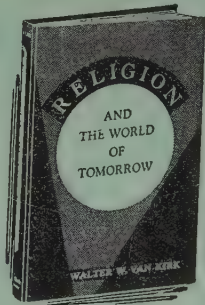
Pocket Size—\$1.00, \$1.50 and \$2.00



Many a reader, arrived at *finis* in the New Testament itself, has but a hazy picture of Christ teaching on his daily walks. The gospel biographers have not essayed the record of Jesus' sayings as such. Christ's sayings complete, brought into a sequence of times and occasions, but lifted out of contexts alien to the present purpose, may prove to be a glowing story, new even to the whilom New Testament readers who have not as yet discovered the continuities. Introduction by Harry Emerson Fosdick.

RELIGION AND THE WORLD OF
TOMORROW

Walter Van Kirk. \$1.50



There will be a world of tomorrow. Everywhere, even as bombs destroy and guns lay waste, men are thinking and dreaming about the shape of things to come. In this great adventure of world reconstruction, Christians must lead the way—not in any sense of self-righteousness—not because they are guiltless, but because the Christ whom they seek to serve is Himself the Way, the Truth, and the Life.

YOUR CHILD'S RELIGION

Mildred and Frank Eakin. \$1.75



When a child first begins to think about religion and to ask questions, his parents are often puzzled. This book is written as a series of compelling stories, "case histories" of such situations. But the authors hope that in addition to offering first-aid to puzzled parents, they may perhaps also make a contribution to the adult reader's own religious philosophy, which is so closely related to the child's view of religion. It will be found helpful to church-school leaders and teachers in public and private schools, in addition to parents.

DORAN'S MINISTERS' MANUAL—

1943 Edition. Rev. G.B.F. Hallock, D.D. \$2.00

PELOUBET'S SELECT NOTES.

By Wilbur Smith, D.D. 2.00

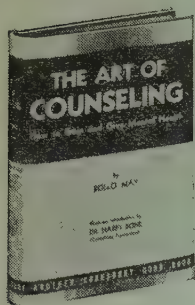
SNOWDEN'S SUNDAY SCHOOL
LESSONS—1943.

By Earl L. Douglass, D.D. 1.50

TARBELL'S TEACHER'S GUIDE. 2.00



For Pastors and Religious Leaders



THE ART OF COUNSELING

By Rollo May

This book is written for all those interested in making human relations more creative, happy, and meaningful. It shows how personal crises can be used for good and how out of suffering may come some of the great creative forces in life.

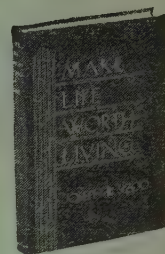
\$2.00

MAKE LIFE WORTH LIVING

By Joseph R. Sizoo

Many people today are confused about religion. Dr. Sizoo, in this book, points out what religion cannot do and then proceeds to show what religion can do for the individual and the group.

\$1.00

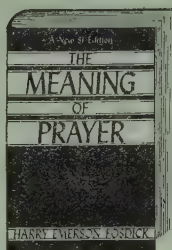


THE MEANING OF PRAYER

By Harry Emerson Fosdick

An alarming weakness among Christians is that we are producing Christian activities faster than we are Christian experience and faith. This book shows that prayer is something the reality and power of which can be verified only by praying.

\$1.35

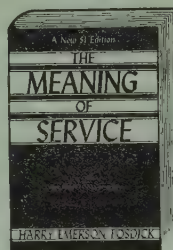


THE MEANING OF SERVICE

By Harry Emerson Fosdick

Anyone who thinks at all in our day about humanity's condition must think about service, its meaning, motives, and aims. This book conceives of service as the indispensable expression of discipleship, the practical overflow of the Christian life.

\$1.35



GETTING DOWN TO CASES

By Charles T. Holman

Here is an intensely practical handbook dealing with the personal problems of the average men and women who throng our Christian churches today. It is designed to give the minister a keener understanding of their troubles and provide an adequate technique for advising them on methods of meeting and overcoming their problems.

\$2.00

LIVE FOR TOMORROW

By Ralph W. Sockman

Why write about living for tomorrow when men are killing one another today? How can we preserve our ideals and our personal initiative? Dr. Sockman here conducts a realistic search for the secret of personal adjustment in an increasingly bewildering world.

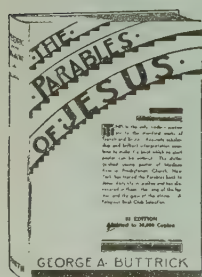
\$1.50

THE PARABLES OF JESUS

By Geo. A. Buttrick

Accurate scholarship and brilliant interpretation make this a book which no alert pastor can be without. The author has traced the Parables back to Jesus' daily life in Galilee and has discovered in them "the tang of the human and the glory of the divine."

\$1.00

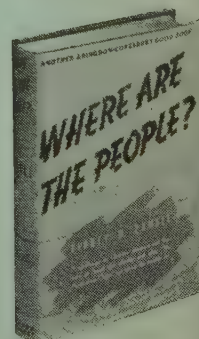


WHERE ARE THE PEOPLE?

By Sidney W. Powell

The church in the new age is awakening to the realization that it can never save the world by services. A church is a cold and cheerless pile, the closed Bible on its pulpit powerless, and the great organ dumb, apart from the personal human element.

\$1.75



THREE GROUP CONFERENCES

(Continued from page 518)

5,000 men, under the supervision of Friends, Mennonites, Church of the Brethren, and Catholics. Two men from the Coshocton camp were present. A course in reconstruction and relief work is being given at Columbia University to fifteen conscientious objectors, fifteen civilians, and twenty Navy officers.

Maude Woodruff, director of the warehouse for clothing in Philadelphia, told of the work of receiving new and used clothing and of sending it out to many places in the United States and to other countries. Just recently forty-three tons of clothing have gone to France and nineteen tons to England. It is a fascinating story to hear how clothing is prepared and sent to the A. F. S. C. storeroom by groups of people of different denominations all over the country and how it is packed and baled and shipped so that the needs of many may be met, in the spirit of friendship and good will.

William Eves and James Vail brought information about the foreign work and spoke especially of the work in France. Since August 6 some 18,000 Jews have been transported from unoccupied France to southeastern Poland where conditions of life are such that few can survive. These deportations have affected children over the age of two. In many instances parents of young children have been deported and so forced to leave their little ones abandoned and uncared for. The United States committee for the care of European children, of which Clarence Pickett is a member, and the American Jewish Committee are aided by the American Friends Service Committee, by the International Y. M. and Y. W. C. A. and other groups and their efforts to save the lives of as many children as possible. During last winter the A. F. S. C. was able to reach some 84,000 other refugee children in France with daily supplementary rations.

Harold Chance presented the work of the Peace Section calling attention to the varied lines of activity—Peace Institutes, Conferences etc.

Among the non-Friends attending this conference were Rabbi Cronbach, Mrs. William Crowler, Cincinnati; Paul Kinsel, Brookville; Rev. and Mrs. Clark Denison, and Rev. and Mrs. Lester King, Springfield; Rev. and Mrs. Howard Hanniford, who had served the Presbyterian Church as workers in Japan, where he was for a time interned in a concentration camp; they came home on the Gripsholm; Mrs. Guy Sarvis, Delaware, and others.

These meetings were a rich experience for Friends of Wilmington Yearly Meeting.

M. ELSIE MCCOY.

Ministry by Mail

By Leonard S. Kenworthy

THIS past week in the morning meditation period we have been reading together Paul's letter to the Philippians. In this way the great missionary apostle ministered to those whom he loved and from whom he was widely separated. To them he sent a message of faith and courage and joy and love, strengthening them in their beliefs and encouraging them in their attempts to lead Christian lives.

Today, as in the time of Paul, this ministry by mail is being carried on. The letters we receive will never find their way into the literature of the Christian Church, but they often carry messages of faith and courage and joy and love, and our spirits are renewed by them.

One morning at Patapsco, morale was quite low in the crew that was clearing trail. Discouragement and discontent was the keynote of the conversation. As we were reaching a deadlock in the discussion, the sound of the truck came through the woods. Tree trimmers, brush hooks, fire rakes and garden rakes were dropped and the crew took time off to walk a short way to meet the driver, who had brought the morning mail with him on his trip back from camp. We met on a little wooden bridge built months before by other C.O.'s. We had seen this spot earlier in the morning and had commented on its beauty, but it had been forgotten as we raked our way up the trail foot by foot.

Silence came—for a change, and then one of the men asked if we would like to hear a wonderful letter he had just received. There was general assent and he read such snatches as these: "Naturally, the minor chord of your letter worried all of us and I surely hope long before this your mind has freed itself of such ideas. We must all remember that serving any Ideal must call out strength and power to transcend minor matters. You are serving your Ideal and if you are strong in your convictions and allow the highest concept of the C.O. to percolate through your mind and heart, I am sure you will find strength and repose. . . Remember the C.O. is not a way out of responsibility, but acceptance of a larger responsibility. Only by making your convictions part of your emotional as well as intellectual life can you hope to arrive at a state that will revive you and enable you to spread assurance to others." This and other parts of the letter were just what we needed; we were grateful to the man who had written the letter and to the one who had received it and shared it with us. It came more forcefully be-

cause we were told that he was not a pacifist. Surely he had the kind of spirit which we as younger pacifists wanted to achieve.

Some time later a package of cookies and candy arrived from the writer's monthly meeting, and with it a letter from the clerk protem. Both were gladly received; one to feed the body, the other to feed the soul. The letter read in part, "We miss thy presence at our meeting on First-day. Our thoughts are frequently directed toward thee with the prayer that thee may keep sensitive to the voice of conscience and obedient to God's will as it is revealed to thee in thy search for Divine guidance. After this war is over, the world will be in desperate need of men with vision and knowledge. Those who have kept faith with their Inner Guide will be better equipped to understand the laws of God, on which foundation peace and justice between men and nations must be build. . . We all pray for an early ending to this tragic war. We hope the experiences you are having will deepen your interest in your meeting and the spiritual welfare of us all." The knowledge that this same letter went to others in C.P.S. camps and in the army made it even more meaningful.

These are exceptional letters, epistles, they might be called. Homier letters serve just as well to revive those of us serving in C.P.S. camps. They are part of that ministry by mail which helps bind us to those of a great spiritual fellowship whom we knew and love.

There is another aspect, however, of this general theme. We are apt to assume that we should be on the receiving end. We have a tendency to think that we are only ones in need. We forget at times that those who are living out their peace testimony in the more active life of the "outer" world are confronted with problems different from ours but equally perplexing and demanding of spiritual strength. We forget too often that the separation of family and friends affects those who remain at home as well as those who leave for other places. We forget too easily those who are making sacrifices that we may be here.

The mail leaves Pocomoke as well as arrives there. The ministry we render to others by mail is just as important to the advancement of Christ's kingdom on earth as the ministry that others render to us by the same means.

C.P.S. Camp No. 52 Powellsville, Md.
Forwarded by The American Friends Service Committee.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

SEVENTY TIMES SEVEN

Lord, how often shall my brother sin against me, and I forgive him? Till seven times? Jesus sayeth. . . Until seventy times seven.

MATTHEW 18:21-22.

* * * *

Know all and you will pardon all.

THOMAS A'KEMPIS.

* * * *

The more we know the better we forgive;

Whoe'er feels deeply, feels for all who live.

ANONYMOUS.

* * * *

But to have power to forgive,

Is empire and prerogative;

And 'tis in crowns a nobler gem

To grant a pardon than condemn.

JOSEPH BUTLER.

* * * *

Forgiveness is the most necessary and proper work of every man; for, though, when I do not a just thing, or a charitable, or a wise, another man may do it for me, yet no man can forgive my enemy but myself.

LORD EDWARD HERBERT.

* * * *

But what can that forgiveness mean? Christ had told us to look for its meaning in our own struggle to forgive those who trespass against us. To forgive those who have wronged us is not to forget the injury. . . In forgiveness there is always struggle; in forgetting there may be none.

RICHARD C. CABOT.

* * * *

Our forgiveness of others is not the condition of God's willingness to forgive us; it is the condition of our ability to receive the forgiveness of God.

ERNEST FREMONT TITTLE.

* * * *

It is commonly supposed that God's forgiveness of sin means the remission of penalty, or the overlooking of misdoing. But it is something far more than that in the Christian sense. It is something that God does to a man, not merely for him.

ERNEST FREMONT TITTLE.

* * * *

I shall observe two things. First, that the redeeming quality of goodness grew in exact proportion with the growing intensity of my pain and sorrow for the sin I longed to flee. Second, that when, so to speak, the balance tipped over and the sin lost its power, the

tortures of penitence ceased, and there came into my soul a sense of peace and unity unknown before.

JOHN WILHELM ROWNTREE.

* * * *

As a matter of fact, what requires to be forgiven is not merely an occasional display of ill-temper, or an occasional manifestation of envy and jealousy, . . . or even an occasional deed that is mean and dishonorable. What requires to be forgiven is a self that is strongly inclined toward evil; a self-centeredness that prompts a man . . . to prefer his own security and comfort to the welfare of others.

It is I who need to be forgiven, not only my sins.

ERNEST FREMONT TITTLE.

* * * *

It is now generally conceded that the Treaty of Versailles was vindictive. And a Second World War is demonstrating the truth of the saying, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Nations that refuse to show mercy cannot themselves obtain mercy.

ERNEST FREMONT TITTLE.

* * * *

May His Spirit so fill and lead us that we shall manifest to the world a life from which has been taken away the occasion for war. May God give us eyes of faith that can distinguish between seeming expediency and right. May we have the courage to maintain our convictions with kindly firmness and yet show our love toward those from whom we differ.

Kansas Yearly Meeting Epistle 1942.

YOUTH IN THE MIDST

BY ROBERT D. WILBURN

The majority of the older group of Church people, in our religious realm, are interested in our Youth of today. How can we come to a better understanding of modern day young people? This is a vital question and I suppose there are several answers that will immediately rush into our minds. One is, can we reach them best through Church activities? It is a question all of us must answer in the affirmative or the negative.

Jesus in his ministry placed a great deal of emphasis on the younger group. When the children came unto Him they were not only placed in the midst, but he took them into His arms. He loved them. First, however, it was necessary to bring them to Him. One act depends upon the other for the result.

In giving the various steps in Christian revolution, E. Stanley Jones states as the last one, "Above all, get the children, for the child is the future." Above all, therefore, we really see the

importance of having our young people in our midst. Why do you suppose the youngsters were attracted to Christ? The one and only answer: He was an active person. They liked then, as they do now, activity. So the one answer to our question is to have an active Church to reach our younger people and thereby bring them into our midst.

We have so many activities today foreign to the church, and too many times these avenues of action are classed with the evil forces. Many of these educational and recreational agencies are of a constructive nature and they contribute in many ways to our lives. Where does the Church come in? That is the point I want to emphasize. Why can't the Church sponsor activities that will attract our youth? These activities can be revolutionized if necessary and brought into a Christian testimony of action.

This has been a concern of mine for some time. When we don't have our young people connected in any way with our Church, how can we practice the gospel of Christian love? Bring them into our midst and then win them to Christ with the true Christian spirit of love. Take an interest in the things our Youth are interested in, and show them that you are not living on a pedestal for them to gaze upon and for them to admire. Do something for them and associate with them.

Young people at different times have come to me and asked: "Is this wrong? Is that wrong?" I always answer by interrogating, "What is your opinion?" The answers are very interesting. The most common one is: "We are living in 1942." I ordinarily give this advice: "Stand on your own feet. If you have a conviction, 'stay put' until you are convinced differently." As we progress in life we receive insight on various problematic matters.

In conclusion I want to say this: Convince the young people that the Church is interested in them, by sharing with them in their interests, welcoming them into our midst and inviting them into an experience so they can say: "We truly have been with Jesus."

The State Administrator of the War Savings Staff of Illinois has announced, on behalf of the United States Treasury Department, its "desire to encourage among our workers complete respect for the contribution" which is being made "in the purchase of Civilian Public Service Certificates".

All the South American republics now grant entrance to the Bible, free of duty. Only the Catholic portion of Ireland at present prohibits it.

Our World

MOVING ST. FRANCIS

The last days of Patapsco, C. P. S. Camp No. 3, drew to an end. The men were in a mood to close a chapter of Civilian Public Service and open another Camp at Powellville on the Eastern Shore. It is not easy to move. Few people really like to move. One becomes attached to a station, to a court made beautiful by willows, even weeping willows; even a tar-paper barrack has been one's "dorm." A bed in which one has slept for weeks, maybe a month or even a year has become "home." The packing box or orange crate converted into a wardrobe can grow precious and fixed and secure. So it always is. And so it was at Patapsco.

There are things that must go along. Only a brute could leave kittens behind. Blackie and Buff and little Hesschen were a "must." Giles Gamble, Arthur and Aida Gamble's son, saw to that. The mother cat, "Lifer," had to go too. And the two dogs, "Patapsco" and "Johnathan" (by Johnathan hangs a tale). Of most importance, however, was St. Francis.

St. Francis of Assisi was a great member of the camp. John Hartman painted him. He hung in the court on the outside of 1-E, the dorm nearest the Staff house. Everyone who moved about the court of the Patapsco camp passed St. Francis. The likeness was one of bold strokes; a little careless, to be sure, but typical of the spirit. On one side a fawn stretched up a tongue to meet the caress of a brother. On the other outstretched hand perched a bird. A robin? "A bird with a light breast" as the title in a picture gallery would read. Behind was the jumble of houses representing the city St. Francis had left behind. And, naturally, the halo.

One got immediately from this picture, framed simply with wooden striping that came to the artist's hand, the feeling of a kindly man, one who loved God's creatures, the fawn, the birds and the scatter of sparrows feeding by his bared feet. One found in his face not so much the individual, Francis, but the attitude of a soul. The golden halo threw the Christ-like head into an instantly conceded relief. St. Francis was not to be left behind.

At Camp Pocomoke, nearby Powellville, Maryland, St. Francis hangs by the dining hall door. The building was the old C. C. C. Mess Barrack. Now it is something different. One enters by the middle door. Francis is still feeding the spotted fawn. One still sees the outstretched hand on which the white

breasted thrush sits. There are crumbs by the naked feet for the busy sparrows. Immediately in front hang the musical plates that serve the camp as gong and alarm. On either side are new-planted holly trees. All of these features now frame St. Francis of Assisi, late of Patapsco, now of Pocomoke. But neither animals nor man can live by bread alone.

In meditation on the morning of the sixth day in the new camp, Reed Smith read:

"Make me an instrument of Your Peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

"Oh! Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life." (A prayer of St. Francis.)

H. W. ELKINTON.

A SUGGESTION

I cannot tell why there should come to me,

A thought of some one miles and miles away,

In sweet insistence on the memory
Unless there be a need that I should pray.

He goes his way, I mine; we seldom meet

To talk of plans or changes day by day,

Of pain or pleasure, triumph or defeat,
Or special reasons why 'tis time to pray.

We are too busy even to share thought
For days together of some friends astray.

Perhaps God does it for us, and we ought

To read this signal as a call to pray.

Perhaps just then my friend has fiercer fight;

A more appalling weakness or decay
Of courage, darkness, some lost sense of right,

And so in case he needs my prayer,
I pray.

Dear, do the same for me. If I intrude
Unasked upon you on some crowded day

Give me a moment's prayer as interlude;

Be very sure, I need it, therefore,
pray.

By M. FARMINGHAM.

RELIEF WORKERS IN FRANCE

Friends generally will be interested in what has happened to our workers in "unoccupied France" since Germany "took over" that area:

To members of the Board of Directors:

We appreciate that Board members will be deeply concerned about the American staff in Europe and Africa and the relief services which the Committee has been conducting there.

France

Through the Geneva and Lisbon offices we have, during the past ten days, had almost daily reports about the staff in France. The most recent word indicates that on Thursday, November 12, all of the American group had gone from Marseille to an unoccupied department, Vaucluse, which is north of Marseille. In a telephone conversation with the Geneva office that day, Lindsley Noble reported that all of the relief services were functioning under the direction of an experienced European staff and that the entire organization was now under the direct supervision of a corporation formed for this emergency and known as "Secours Quaker". There are sufficient reserves of money to keep the program in operation for several months.

In the same telephone conversation, the delegates stated that they would continue to report as their plans developed. These American staff members include:

Burritt M. Hiatt, Director, Eleanor F. Cohu, Roderic Davison, Herbert Lagler, Laura J. Loyson, Lindsley H. Noble, Russell W. Richie, Rosanna D. Thorn-dike, Gilbert F. White.

Quaker Representatives Enroute

Six representatives of the Committee who are under appointment for France sailed from Baltimore on Saturday, November 7. The events of recent days make it impossible for them to proceed to France. The Foreign Service Executive Committee has recommended that every effort be made to find useful work for them abroad. We hope this may develop in North Africa, Spain, or possibly England. These representatives include:

David and Janine Blickenstaff, David Hartley, Eric Johnson, Kendall Kimberland, Roger Scattergood.

Casablanca

We were informed last week by the office of censorship that communication with Casablanca had been reopened and on November 12, filed a cable to Leslie Heath. We have had no acknowledgment of this cable and have sent a second message through the State Department.

We shall continue to send interim reports to the members of the Board as

promptly as we are able to obtain information from the field.

CLARENCE E. PICKETT.

November 18, 1942.

* * * *

FROM COSHOCTON C.P.S. CAMP

Since Nancy has been our dietician, another innovation has been instituted in our weekly routine. The story goes like this: She figured out that serving cold dry cereal for breakfast cost too much and that a warm cooked cereal could be served much cheaper. So this change was made. Then the cooks discovered that the fellows were using less milk on hot cereal, which left a surplus of milk at the end of the week. The happy solution was this: On Saturday nights after the recreation program, the fellows are encouraged to come over to the dining hall and let out their voices in a little group singing. As a reward for their efforts, milk and graham crackers are served, which we all enjoy very much.

Late next month, our camp plans to conduct a second open house affair for our friends, and another function that week-end for members of the community here. Our camp chorus is to sing soon at a Christian Scientist Church in town, and later in Columbus. We are planning to invite various non-pacifist friends in this community to dinner and events at camp, hoping thereby to give them more favorable impressions of us and of our work project. Maybe some of them will come of their own accord if our "on-approval" camp movies go through. Perhaps a local minister might speak at camp Sunday vespers.

* * * *

"Our fasting group enters its 11th week with about thirty men participating. These fellows give up their Friday evening meal and donate the money thus saved for aiding those in need. The July funds were turned over to the AFSC Feed Europe Fund. Of the August money, part was sent to the Hutterites, a religious rehabilitation colony in South America, and the rest to the War Victims Fund of the F. O. R. It was decided to have the September savings sent to the CPS camps at Stoddard, New Hampshire where there is need of outside help.

"Coshocton has been asked to edit the next issue of an inter-camp newspaper. Each camp in the Mid-west, at least, will send about sixty mimeographed sheets of news about its own situation, which we will staple together with a cover into a sort of newspaper. A small hand printing press of uncertain vintage came to us last week, and tomorrow one of the campers who has had some print shop experience will organize a class in printing."

C. P. S. Camp News.

CHURCH MERGERS

Not so long ago, as history is measured, the centrifugal forces acting within Protestantism caused numerous new denominations to be "flung off into space." Now the opposite, centripetal, force is at work. Churches are merging.

To the north of us we have the United Church of Canada. In "foreign lands" the "younger churches" are cooperating, or merging. On the "home front," city and rural community churches have for a number of years been holding "union services." Denominational families such as the Friends and Mennonites are bringing their once clashing groups into service organizations. Peace churches are cooperating in various ways. Denominations are merging: for instance, the Congregationalist and Christians, and the Methodists—North, South and Protestant.

According to press reports, it seems that a joint committee of the Congregational Christian and the Evangelical and Reformed Churches has made public plans for a merger of the two religious bodies to form the United Church of America. As in the United Church of Canada, the new church would combine the types of government of the participating denominations in such a way as to maintain all essential rights and responsibilities held by the churches and ministers under the separate organizations.

The Evangelical Church is now engaged in negotiations for union with the United Brethren.

We are also informed that the "full unity of all Lutherans" is in the offing. Other mergers we know are being considered.

In the larger field, we have city, county, and state Federations. The Federal Council of Churches in America has brought us an effective American organization, and sooner or later the World Council of Churches, now in formation, will certainly become a reality.

May the time come when in some concrete form the prayer of Jesus "that they may all be one" will be realized.

M. S. K.

In Uruguay group medicine is more the rule than the exception, according to a *Worldover Press* dispatch from Montevideo. More than half the country's population is entitled to medical care through membership in mutual societies which, in return for the members' fees of from one to two dollars a month, provide physicians, surgeons, specialists, oculists, dentists, and midwives, as well as drug prescriptions and hospital ward accommodations. The dispatch states that the doctors of Uruguay are well satisfied with this system.

JAPANESE TRANSFER COMPLETED

Transfer of persons of Japanese ancestry from strategic military areas on the West Coast was completed by November 1, Lieutenant General J. L. DeWitt, Commanding General, Western Defense Command and Fourth Army, announced today.

With the departure this week of the remaining evacuees in Santa Anita and Fresno Assembly Centers, the last of the Japanese will have been moved inland to Relocation Centers.

They become the responsibility and care of War Relocation Authority, a civilian organization, established by Presidential Executive Order No. 9106, March 18, 1942.

In all, 110,599 persons of Japanese ancestry were affected.

Evacuees were divided along lines of their peace-time residence, and in this order transferred to their new homes.

In the meantime the Army had called upon appropriate agencies of the Federal Government to study the problems regarding the protection of property, resettlement and relocation.

General DeWitt stated, March 2:

"The completed preparations will include measures designed to safeguard as far as possible property and property rights, to avoid the depressing effect of forced sales, and generally to minimize resulting economic dislocations. As soon as these studies are concluded, definite designations of territories and definite designations of persons to be affected will be made."—From Wartime Civil Control Administration report.

* * * *

THE NATIONAL JAPANESE STUDENT RELOCATION COUNCIL

It is easily assumed that The National Japanese Student Relocation Council, which now has its headquarters in the west at 1830 Sutter St., San Francisco, and in the east at 20 South 12th St., Philadelphia, is part of the AFSC. The Council is, however, an autonomous organization, which the AFSC was asked, in May, to set up. This was done with the cooperation of church groups, the Y.M.C.A. and Y.W.C.A., and various colleges and universities, all of which are now included, with the AFSC, as members of the Council. A number of its staff members have been loaned to the Council and it continues to have a very active interest in the progress of the relocation. After the resignation of Robbins W. Barstow, National Director of the Council, to resume his duties as President of Hartford Theological Seminary, Robert W. O'Brien, Assistant to the Dean of the University of Washington, in Seattle, was appointed to take his place, and he is working from the Philadelphia headquarters. Howard K.

Beale, from the University of North Carolina at Chapel Hill, is Assistant Director, working in San Francisco. The process of relocating students in colleges and universities is a slow one, but by the middle of October 162 students have reported arrival in colleges, 166 others have either arrived, without having reported, or are on their way or are waiting for travel permits. These are in addition to those who were able to relocate themselves before travel was frozen. Evacuated Japanese Americans are now in 93 colleges.

A. F. S. C.

* * * *

JAPANESE STUDENTS

Dr. William Lindsay Young, President of Park College, Parkville, Missouri, in defending the right of his, or any, college to register students of Japanese ancestry, spoke for all the world to hear, and in his opening address on September 11 laid down the principles of American democracy with the utmost clarity. "What is the genius of the American way?" he asked. "We believe that every person is born with certain inalienable rights. We believe that every citizen has equal rights before the law. Whether he be black or white, rich or poor, brilliant or ignorant, Catholic or Protestant, Jew or Gentile, Christian or atheist, he has equal rights to the privileges and benefits of our constitutional government."

This was plain enough, but Dr. Young made it even plainer when he said, "There are those who, because of their intolerance and bigotry, would deny to a fellow American citizen his just rights because his great-grandfather's name was Fritz and lived in Berlin. What makes this spurious loyalty so dangerous is that it is cloaked in the garb of patriotism."—*Christian Institute for American Democracy.*

* * * *

MORE WARM FEET

"There's a way to counteract coniferenecitis;" they say, "unless you do something about it, when you hear a strong appeal it may be a vital loss." So I carry my knitting wherever I go. It often affords opportunity to "advertise" the A. F. S. committee's work, for people always ask "what are you making it for"? It is a pleasure to tell—and warming to know, that as the socks grow, additional feet will be warm which would otherwise be painfully cold. My friend the pastor, has long since learned I do not knit Sunday or during devotions, and that I am listening in spite of my busyness. It used to bother him, best I knit a hole, but I don't. With stocking mills turning out less—enough Quaker women knitting can do much to relieve the shortage for love. There are men,—enforced by illness or age, to stay

indoors and avoid too great activity who could learn to knit. It would warm them to find this opportunity to do something to actually relieve suffering. I once knew a fire Department Crew who were obliged to remain inside the City building, who learned to tat, to relieve dull hours of gossip. How much better to knit love into a sweater, or socks, to ward off hate as well as cold. Knit brothers, Knit.

ETHEL N. WALL.

* * * *

WHITTIER COLLEGE CAMPUS BECOMES NEW LOCATION FOR CHAPMAN COLLEGE

Whittier, Calif. — Chapman College opened its fall session in its new location at Whittier early in September. Burdened with a huge debt on its Los Angeles property and faced with the prospect of a greatly reduced student body this fall, the trustees decided to close the work on the old campus, liqui-

date the faculty and move to the campus of Whittier College with but three faculty members including administrators.

George N. Reeves, minister at First Church, Pomona, was chosen president; Rush Deskins, who had served the churches at Oak Park, Ill., and Tucson, Ariz., and who went to Chapman College a year ago as head of the Department of the Ministry, is dean and professor of Bible and practical theology; while Royal J. Dye will be field representative and will teach a course in missions.

Under the interesting set-up Chapman students will receive their liberal arts courses under Whittier College teachers, and their religion from their own leaders. So far the arrangement has proved its worth, since Whittier College, which is operated by the Society of Friends, has been very cordial and cooperative. —*The Christian Evangelist.*

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

TRAINING FOR SERVICE

Dear Ian Theirman:

Your welcome article in *The Friend* of Tenth Month 15 prompts me to write you.

Training for any service is of the utmost importance and, rightly viewed, the opportunity for self discipline and spiritual growth and adjustment to group living afforded by the hard life of the Civilian Public Service camps offers the most basic type of training one could have for any sort of service to God and humanity. The deep concern at Berkeley about Civilian Public Service led me to dwell long on a thought I did not hear expressed there.

"Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

Along with other needs in training, emphasis on this admonition of Jesus will increase our humility. In whatever role we are privileged to serve, we shall be more effective if we can approach the state of Brother Lawrence who "was pleased when he could take up a straw from the ground for the love of God, seeking Him only, and nothing else, not even His gifts."

The dissatisfaction of some of the men in the Civilian Public Service Camps is certainly a normal and in many cases a commendable reaction. I hope, though, their discontent will not lead to wrong action that will reflect discredit on the program. When one

criticizes Selective Service he ought to realize that actually he is finding fault with the American people as a whole. We have a great many baffling problems to deal with and are facing them according to what we know. The fact that conscientious objectors are privileged to do needed work rather than stay in prison or get worse treatment probably is not known to a very large proportion of us.

I have not been a member of the Society of Friends very long, as I believe is the case with you. Perhaps in your case as in mine there is need for caution lest the traditions that molded our attitudes before we came in contact with the gentler philosophy of Friends continue too great an influence in our guidance. The lives of great, gentle, courageous, kindly, deep-thinking men such as John Woolman will help show us the right way provided we earnestly, humbly and with fervent prayer strive to learn.

Best wishes,
EUBANKS CARNSER.

ALCOHOL—HUMANITY'S INTERNATIONAL SCOURGE

Editor, THE AMERICAN FRIEND:

Those who are awake to the ravages of the liquor traffic should no longer regard it as a menace in only their city, county, State or nation, as alcohol is humanity's great international scourge and should be regarded as such.

Prohibition laws are difficult to en-

force and the only way to stamp out this great enemy of the church, and of every person, is to stop the manufacture of alcohol, excepting only "commercial alcohol," used for industrial purposes and which is unfit for human consumption.

President Roosevelt and Premier Churchill have proposed "four freedoms" for the World and two of these freedoms are freedom from fear and freedom from want, but a portion of the population will never have these two freedoms as long as we have alcohol to menace some of the loved ones in their families, and a "fifth freedom" should be added to be known as "freedom from alcohol," this to apply over the entire globe.

While the United Nations are bringing in reforms, they should include the banning of the manufacture of alcohol for human consumption and thus remove this great scourge of humanity forever! What do you think?

HENRY RISING.

Los Angeles, California.

SUNDAY SCHOOL LESSON

(Continued from page 510)

matter what things of hate and ugliness were in their midst. Read until you know the spirit of Mary and Joseph, and of the shepherds, and the Kings, and of the people who stood there in the stable, gathered on that wonderful, strange, portentous night. What do you find? There was on that night a spirit among all those people that was rarer than myrrh and more precious than gold and jewels. Angels came to the shepherds who listened in awe, breathing suddenly more quickly and looking from one to the other to find

meaning. The world was changed that night, the heavens sang and there was peace on earth. It was only a beginning thing, a small note, a clue, a key, a seed, that came into the world that night, but the shepherds felt it. It was a feeling that suddenly made the stars sing and shine greatly for them—that made their flock and their hill suddenly sweep away and catch an eternal significance—That made the Magi follow a star to Bethlehem because in Bethlehem there was a promise, a fulfillment. It was a feeling that made all those people wonder, and hope, and know that at last they would understand what it is to be men, brothers, children of God.

That was the Spirit of that Christmas, when somehow on that night of miracle there came to kings and shepherds alike a breath of things to come. Something, on the night that Jesus was born—wind, stars, or angels' songs—gave a sure and glorious promise that men, weary and confused and lost to each other, would find themselves and come to live at last with fullness and understanding. Can that be the spirit of this Christmas of ours—even now when we are so much lost and suffering? That promise of so long ago was not in vain. The fulfillment came—the marvelously rich meaning was unfolded to all men who would know it. And the promise is always here, waiting for us to be quiet some strange penetrating night for it to sing itself out of the heavens for our hearts. Can we find, this Christmas, that spirit that will turn our lives in great joy and faith toward what it is promised that we shall become?

EARL FOWLER.

peace must be founded upon victory. Second, that lasting peace can come only if the settlements take account realistically of the underlying dynamic forces in civilization that make for war and peace. Third, that the new peace must provide for some organization, some machinery for international cooperation to preserve the peace once it has been made. Fourth, that the American people must begin to think of the problems of peace . . . in a far larger frame than ever before".

The "underlying dynamic forces in civilization that make for war and peace" are defined as ideologies; economic pressures; nationalism; militarism; imperialism; the complexes of fear, hate, revenge; and the will to peace. The substance of this book is to give a historic review of how these forces have constituted the problems of peace and war in the past, and to suggest ways of dealing with them in the future. These seven dynamic forces are traced during the following periods; from the Congress of Vienna in 1815 to 1914; during the First World War; during the Armistice and Peacemaking, 1918-19; and during the twenty years after Versailles to the outbreak of the Second World War. Within the compendium of this book is a review of the institutions formerly relied on to preserve the peace, the Pax Romana, the Holy Alliance, the Quadruple Alliance, the Monroe Doctrine, the Hague Conferences, the Concert of Europe, the many military alliances relying on the principle of the balance of power, the Versailles Treaty and the League of Nations and the World Court, the Pan-American Union. The principles upon which these various undertakings were based are stated, their strength and weaknesses assessed, and their probable value for the future indicated. The control of the first six of the seven dynamic forces listed above is considered the foundation of the temple of peace; the seventh force, the will to peace, gives rise to some international organization which is called the temple of peace. It is acknowledged that, the foundation being securely established, the superstructure may have any one of a number of forms, and the authors do not advocate any one specific form. They are content to indicate the principles by which lasting peace may be secured.

Some of the more important conclusions of the book are: (1) We should, before the war ends, have our aims and principles reduced to specific and practical terms, so that every people might know what to expect at the end of the war: and the methods by which peace-making is to be handled should be agreed by the United Nations. No such body as met at Versailles should be permitted. (2) Peace should be built



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



A THEOLOGY FOR CHRISTIAN YOUTH

BY HENRY DAVID GRAY

Abingdon-Cokesbury, Price \$1.00

In "A Theology for Christian Youth" we have a clear, concise statement of the essential tenets of the Christian faith. While the book is addressed to Youth, those of mature years will find it stimulating. It is not an argument or a preachment, simply a statement of what most thinking people believe in the light of the accepted findings of history and science.

The topics selected for discussion were chosen because of their bearing on Christian living. They include such themes as "How may we find God," "Can

we believe the Bible?," "Sin and its consequences," and "A Christian's obligation to society." This brief little book will repay reading.

HERMAN NEWMAN.



THE PROBLEMS OF PEACE

BY HERBERT HOOVER AND HUGH GIBSON

Doubleday, Doran and Company, Inc., New York. 1942.

288 pp., \$2.00

The major purpose of this book is "to stimulate American discussion and to clarify thinking". The fundamentals upon which this "essay" is based are: "First, that a satisfactory and durable

on fostering representative government, as the best foundation of lasting peace. The principle of representative government must be accepted by the enemy states if we are to have lasting peace. (3) The food blockade must be instantly removed when firing ceases, and extensive and instant relief undertaken, to friend and foe alike. The governments of the world must take over the post-war burdens of shipping, credit, and distribution of supplies. (4) After the emergency period is over economic freedom must be re-established all over the world. A strong re-assurance should be given now that the ideals and objectives of the war include economic free-

dom regulated to prevent abuse. (5) The principle of revision of treaties by orderly methods must be a part of our equipment for making peace, having a place in international law alongside arbitration and other peacemaking practices. Change is the friend, not the enemy, of peace. This may be enough to indicate the scope and nature of this work. The treatment is free from detail. But since Mr. Hoover was Food Administrator and President, and Mr. Gibson was Minister to Poland (1919-1924) and to Switzerland (1924-1927), Ambassador to Belgium (1927-1933, 1937-1938) and to Brazil (1933-1937), and Chairman of

the American delegation to the Disarmament Conference of 1932, no one doubts their ability to marshal an array of detailed fact to bolster their argument, had they chosen to do so. The whole treatment reminds one of Kirby Page's *National Defense* of a decade ago. No delegate can go to the peace table at the end of this war without dealing with exactly the problems presented by Mr. Hoover and Mr. Gibson. The treatment is free from bitterness or show of political bias. Read this book if you want to see the true dimensions of the problems of lasting peace. SAMUEL M. RIGGLE.

QUAKERDOM · AT · LARGE

Garfield V. Cox, member of 57th Street Meeting, Chicago, Illinois, Robert Law professor of finance at the University of Chicago, has been appointed acting Dean of the School of Business at the university.

Karl F. Klein, member of 57th Street Meeting, Chicago, Illinois, has been made head of a post-war planning committee of the Bridgeport Brass Company, Bridgeport, Conn., to ease over the return to civilian production after the close of the war.

C. Reed Cary, who served as the Service Committee's Acting Secretary during Clarence Pickett's leave of absence, has been appointed Assistant Executive Secretary. Elmon Benton, a member of Baltimore Yearly Meeting (General Conference), has been appointed Comptroller. Bernard G. Waring is on leave of absence from his work as Vice-President of Yarnall-Waring Company, and will be Secretary for the A. F. S. C. Branch Offices.

A cable received on November 5th from Kutsing, China says that Doctors Ernest Evans from Germantown (Pa.) and Dietrich V. Wiebe from California have arrived there safely.

Word has reached friends in the United States of the painful illness of R. Esther Smith, Friends missionary located in Chiquimula, Republic of Guatemala, Central America. It has been around thirty years since she went to Guatemala. It would be a thoughtful act if her many friends in the United States would write her a letter as she will be in the hospital for some weeks

yet. Should any wish to send a gift, this should be confined to a personal bank check or cashier's check, as the high tariffs of Guatemala and the war restrictions on imports make it impossible to send packages or gifts of merchandise. Letters should be addressed: R. Esther Smith, Supt. Chiquimula Friends Mission, Chiquimula, Republic of Guatemala, Central America.

NEWS OF OUR MEETINGS

With the opening of the pastoral year at Jamestown, Ohio, class socials, the mid-week service, Sunday evening service and choir rehearsals have been revived. DeElla L. Newlin is serving as pastor. A dinner reception was given in honor of her and her daughter, Helen N. Kindel, of Minneapolis, who was the guest of her mother for three weeks.

With other ministers of the town, the pastor has shared in weekly chapel services for all the grades and high school in the local school.

A box of clothing has recently been sent to the A. F. S. C. and one of clothing and Christmas articles to East Tennessee and two comforts and several books to Friendsville Academy.

The Monthly Meeting has recently sent letters to all non-resident members and to boys in camps and in the armed forces.

Promotion Day was observed September 27, and Rally Day October 4. On the latter day a program was given by the Sunday School, and a fellowship dinner was enjoyed after church. Recognition was given Hazel Chaffin and Homer Roberts for perfect attendance during the year, and special honor to Harry

Moorman and Thomas A. White for their outstanding record of twenty-three and twenty-one years respectively.

All departments of the High Point, North Carolina Monthly Meeting have shown renewed activity as their fall programs have gotten under way. The young people have undertaken a study of "Quakerism" and are really doing serious research. The pastor has prepared for their use a very effective little devotional guide, suggesting a devotional thought for each day. At a recent meeting of the Sunday School Council, plans were laid for holding a leadership training course, and a committee was appointed to see that new Bibles were secured for the use of the Bible School.

Two of the organized classes in the Bible School, the Elizabeth Fry class, and the Jr. Elizabeth Fry class, are making regular and systematic contributions to the A. F. S. C. The Woman's Auxiliary has enjoyed a number of very fine programs, the two most recent being: a report by Howard Cope, of Greensboro, N. C., concerning the trip which he and Merle Davis, Secretary of the Board of Missions, made to Cuba and Jamaica this past summer at the direction of the Mission Board; and a talk given by Russell Branson, pastor of New Garden Meeting, in which he lifted the topic of "Stewardship" above its ordinary, every day meaning and gave it new implications. The pastor has been doing a very fine thing in keeping the membership informed as to the addresses of all the men who have gone into any branch of the military service. These men have been contacted frequently and each one

WESTTOWN SCHOOL

Established 1799

The future of society will depend in large measure on the character of our youth. They must be trained in the fundamentals, whether it be in the physical, intellectual or moral realm.

For catalogue address:
JAMES F. WALKER, *Principal*
Westtown, Pennsylvania

of them has been given a copy of the little devotional guide, "Strength for Service to God and Country".

A most enjoyable Father-Son Banquet was recently held. Horace Haworth, Superintendent of the Bible School, presided. More than one hundred fathers and sons were present.

* * * *

The Spiceland, Indiana, Friends Meeting, with Robert D. Wilburn as pastor, is starting the new church year in a very progressive manner. The Standing Committees have organized for the departmental work for the year. The Young Friends Committee presented their work in October, with different phases being presented on Sunday mornings between Sunday School and worship service, and a special program on the last Sunday evening of the month. As a result, the Young Friends work is progressing very nicely, with an average attendance of twenty-five at Endeavor meetings each week. The Stewardship Committee is using the month of November for their work.

The church has secured and paid for a new electric organ for the meetings for worship which adds very much to the effectiveness of the services.

There has been a Junior Endeavor organized with a great deal of interest attached. The church boys are meeting in the high school gym each Tuesday evening for recreation.

* * * *

Earlham (Iowa) Friends have recorded some changes and interesting developments the past year. Walter and Elizabeth Wilson, coming to the pastorate November 1, 1941 to fill out the year following Leonard Hall's departure, are now in their second year of service. They have found here a cordial welcome with a good degree of unity and co-operation. The commodious well arranged buildings surrounded by large elm and maple trees, occupying a full half block and centrally located in the town, attest the earlier foresight and present alertness of the Meeting.

Within the year several persons, children and adults, have been received into membership and some substantial

improvements have been made. Last Spring the parsonage was reshingled, a number of the men donating the labor for it. A few weeks later the Ladies Aid Society arranged for the repainting of the parsonage and garage. New song books have been purchased and neat racks placed on the church pews. The latest improvement is a new sound control system, purchased and installed a few weeks ago. One significant change in the program was made recently: Monthly Meeting is now held the third Sunday of the month at the close of morning worship or following the cooperative lunch. This plan has doubled the attendance at Monthly Meeting and it affords opportunity for a time of friendly fellowship, with occasional committee meetings in the afternoon.

During the summer the pastor sponsored a community play evening for young people on the school athletic field. Just now a union Sunday evening young people's forum is in process of organization. The four local churches hold union evening services the year round, going from church to church in turn—the entertaining church pastor always preaching the sermon. And ours being the only mid-week prayer meeting, we have recently welcomed others to come in with us. Hence it is now practically a union prayer service, with a different leader from evening to evening.

The Sunday School is well organized. Three women's organizations are maintained. A Queen Esther Sunday School class, the W. M. S. and the Ladies Aid Society. The latter group has sponsored through the years a number of substantial improvements to the church property.

* * * *

The Christian Education Committee of Wilmington, Ohio, Yearly Meeting is circulating Book Packages in each Quarterly Meeting, acting on the theory that "seeing is believing". Many members with responsibility in a department of the Church would "bite" if they could examine a book and discover its stimulating helpfulness in their particular problem. The plan is for the Package to visit a Local Meeting and circulate therein for one month and then travel on to the next Local Meeting, always under direction of some local member of the Christian Education Committee, who will keep books going. The catalog of Friends Lending Library is always left in the Meeting visited—a standing invitation to browse further. There is a great need for our constituency to feel the real challenge facing the whole Society. If only the ministers feel this responsibility the verdict against Christianity will be "inadequate." It must rest upon the actual solving of problems of personal

conflict by a love that finds a way in every day contacts.

* * * *

The Leonia Friends Meeting is now in its second year. A cordial invitation is extended to all in the New York metropolitan district and especially to those in northeastern New Jersey to attend the regular meetings. The place of meeting is at the home of Victor Paschkis, 423 Washington Terrace, Leonia, N. J. This is easily reached by automobile or buses going west from the George Washington Bridge on Bergen Boulevard (second house west of the Boulevard at Washington Terrace). Meetings on First Day are Bible Study at 10 am., Worship Service at 10:45. Monthly meeting, first Third Day of each month.

STEWARDSHIP

For the year ending June 30, 1942, the 5,154 members (including babies, absent members, etc., etc., everything on the church roll) of Ohio Yearly Meeting are credited with a total income to the sixty monthly meetings of \$165,972.85. While we know that many did not pay anything, and that many outsiders gave to this sum, nevertheless the only basis of computation we have is the actual figures on the church roll. When we divide the income by the members, this leaves us \$32.20 per member. While this is way short of our goal, perhaps looking at the following figures will show some progress at least:

Year	No. of Members	Ave.
1908	5,832	\$ 6.35
1909	5,737	6.03
1910	5,756	5.95
1911	5,830	6.26
1912	5,879	7.36
1913	5,722	7.01
1914	5,773	7.86
1915		
1916	5,470	8.49
1917	5,529	8.97
1918	5,702	10.39
1919	5,578	12.42
1920	5,423	15.89
1921	5,513	20.71
1922	5,359	16.53
1923	5,392	18.09
1924	5,615	18.66
1925	6,015	18.04
1926	5,885	17.50
1927	5,378	19.41
1928	5,137	21.28
1929	4,948	22.98
1930	4,813	25.51
1931	4,851	20.91
1932	4,727	17.41
1933	4,847	14.26
1934	5,028	16.03
1935	5,129	16.92
1936	5,084	18.00
1937	5,063	21.00
1938	5,000	23.14
1939	4,990	23.91
1940	5,149	22.94
1941	5,225	26.50
1942	5,154	32.20

How thankful we are for the light on Stewardship that has been shed across the path of many who have been faithful to "follow the gleam."

The Evangelical Friend.

DUTCH CHURCHES AND DUTCH RESISTANCE

Nazi criticism of the resistance of the Dutch churches continues to provide valuable evidence as to the nature and strength of the spiritual resistance movement in Holland. Thus *Het Nationale Dagblad* (July 3, 1942) writes:

"The churches are more crowded than ever and there has been an increase in the collections. The ministers make their congregations sing stanzas of the *Wilhelmus*, and prayers for members of the Royal House are a regular occurrence."

"Shops sell framed patriotic sayings printed in orange-coloured type; books with regard to Holland's heroic past and her achievements in the East Indies have become the fashion; they fill the booksellers' windows and are being bought up eagerly. Buttonholes are adorned with lions." *Het Nationale Dagblad* refers to this kind of demonstration as "negative," aiming only at irritating the champions of the New Order who are hated by the "pseudo-patriots."

The Spiritual Issues of the War.

London, Sept. 3, 1942.

BIRTHS

ALLEN—To Florence White and James Daniel Allen, of Deep River Meeting, N. Carolina, on October 2, 1942, a daughter, Barbara Lynn.

MARRIAGES

JOHNSON-WILLIAMS—On October 24, 1942, at Deep River Meeting House, Mary Frances Williams of High Point, N. Carolina, and Sgt. D. Clark Johnson of High Point and Ft. Bragg. Joseph H. Peele, Pastor of the bride, performed the ceremony.

MEREDITH-MORNAN—On September 18, 1942, at the pleasant home of a friend in Kingston, Jamaica, occurred the marriage of Ruby W. Mornan and Clifford H. Meredith. Both are members and workers in Jamaica Yearly Meeting. They are at home at Kirklands, near Kingston.

DEATHS

BOND—On October 18, 1942, Lindley Allen Bond, of Carmel Quarterly Meeting, aged 85 years. In young manhood he helped cut the first trees for lumber, for the building of the Friends Church at Gray, Indiana, where he was a life-long member.

BRUNER—Dr. Mary Binford Bruner, at Greenfield, Ind., Nov. 6, 1942, aged 87 years. She had practiced medicine for more than fifty years, served for a period of years as chairman of the Board of Children's Guardians for the State of Indiana and was a member of the Board of Trustees of Earlham College. She was a member of the Greenfield Meeting. She is survived by three sons. Services were under the direction of Mary Miars Harold.

GOVE—On November 11, 1942, at her home in Bradford district, Haverhill, Mass., Sarah Abbie Gove, aged 85 years.

A NEW and truly dynamic book of inspirational and devotional readings for all times—wholly new in approach!

Abundant Living

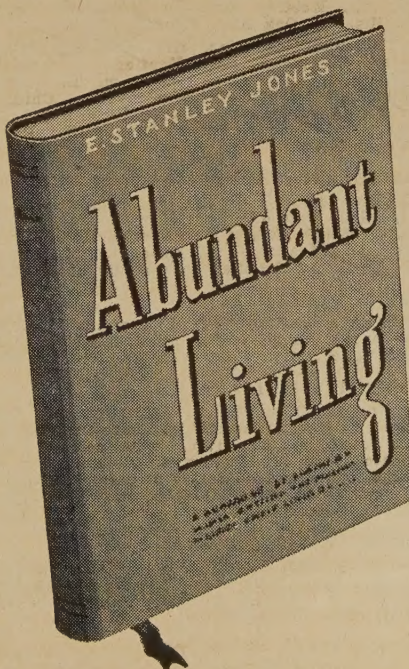
THE NEW BOOK BY
E. STANLEY JONES

Abundant Living begins where the people are and helps them advance day by day in Christian truth and experience until abundant living is fully realized. It may be used for personal devotions, for group or class discussion, or it may be read as any other book is read.

Abundant Living will help the Christian layman acquire mental and spiritual maturity so desperately needed in this darkened world of ours. It will also reveal Christ to the spiritually illiterate (*otherwise* intelligent people.) They will find in Him that inner peace and poise so necessary in a time which has shaken their indifference and destroyed their complacency.

Abundant Living though primarily a book for the layman, furnishes to ministers and to other Christian leaders vital resources to undergird their pastoral and counseling work. Page after page contains vital illustrations and "sermon hearts" in abundance!

Abundant Living is a beautiful book. It is handsomely typeset, printed on Warren's Thintext (Bible) paper, bound in red cloth (same pattern and quality as the binding on *Strength for Service to God and Country*), with maroon silkmark and tinted edges; size 4½x6 inches.



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REVISION OF CURRICULUM

To place new emphases in the learning of secondary school boys and girls, adjustments have been made in the George School curriculums. Beginning with the Second Class (10th grade) all students will be members of sequence divisions.

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AMONG OUR CONTRIBUTORS

T. CANBY JONES—Visiting representative for the Young People's department of the Board of Christian Education.

STANLEY HAMILTON—Director of Quaker Hill, Richmond, Indiana.

SAMUEL MCCREA—General Secretary of the Federal Council of the Churches of Christ in America.

ELSIE MCCOY—Retired College Professor. Member Wilmington Ohio Meeting.

ROBERT D. WILBURN—Pastor Spiceland, Indiana, Meeting.

LEONARD S. KENWORTHY—Member Teaching Staff, Friends Central School, Philadelphia. Now member of C. P. S. camp at Powelville, Md.

SAMUEL M. RIGGLE—Pastor Methodist Church Carthage, Indiana.

CHRISTOPHER B. SHARMAN—English Friend, recently commissioned to represent Friends supporting the Ambulance Unit in China.

She was a life-long member of the Amesbury, Mass. Meeting. Funeral services were conducted in Haverhill by James Wild with interment in the family lot at Hampton Falls. It was in her home that the poet Whittier died in 1892.

HOLLINGSWORTH—Calvin W. Hollingsworth, at his home in Russiaville, Indiana, on September 21, 1942, at the age of 70. He is survived by his widow and two sons. He was a lifelong Friend

The Division of American Relations is organized in three sections, all making a study of the place of America in the world. The Division of Natural Science explores that field. The Division of Languages continues as before.

and member of the Russiaville Meeting which he served as elder for many years.

HOSKINS—Elton B. Hoskins, at home at Northridge, California, September 1, 1942. His wife, two sons, two daughters, one brother, and five sisters survive him. Ernest Lamb, pastor at Pasadena, had charge of the funeral services held September 5 at the Community Church.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Take Crosstown Independent Subway Train "GG" from Hoyt-Schermerhorn Station, downtown Brooklyn to Clinton-Washington Station. Meeting School, 10:00 a. m.; Divine Worship, 11:00 a. m.; Mid-Week Meeting, Thursday, 7:30 p. m. Robert M. Jones, Minister. Phone MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School, 9:30 a. m. Meeting for Worship, 10:45 a. m. Herbert Huffman, Minister. Riley 5224, Office Telephone.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for

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 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meetings for Worship of Twentieth
 Street Meeting and Fifteenth Street Meeting.
 From October through April at Friends Meeting
 House, 221 East 15th Street, First Day at 11:00
 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn
 Blvd., one-fourth mile off Highway 99 E be-
 tween Sacramento and Roseville. Morning Sun-
 day School at 10:00, Worship at 11:00. Evening
 Service, 7:30 T. Eugene Coffin, Minister.
 Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East
 Spruce. Bible School, 10:00. Meeting for Wor-
 ship, 11:00. Edward Wagenknecht, Minister.
 Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave.,
 N. E., Phone Melrose 7450. Religious discussion,
 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

St. Petersburg, Florida, Friends Meeting. First
 Day, 11 a.m.; 130 Nineteenth Ave., S.E.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends,
 affiliated with Five Years Meeting, 13th and
 Irving Streets, N. W.; Bible School, 9:45 a. m.,
 Meeting for Worship, 11 a. m. Visitors welcome.
 Friends Meeting, 2111 Florida Ave., one block
 from Conn. Ave. Meeting for Worship First-
 day at 11 o'clock. First-day school at 9:45.
 Friends and others interested are cordially in-
 vited.

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